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*Some Glimpses of
the
Life and Work
of
THE REV. I. HARDING
Pioneer
Methodist Minister*

Methodist church in Dunedin, 1862

**BY ALEX HARDING
(GRANDSON)**

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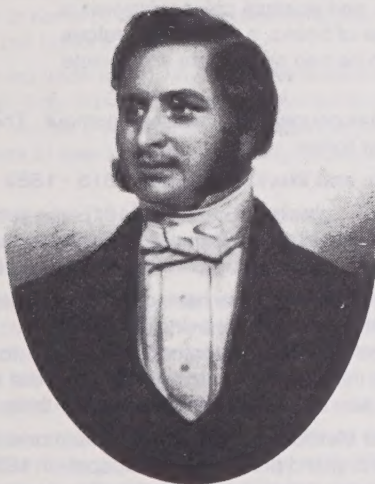
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Dedicated to my cousin, Mr Eric Harding OBE, MM, of Melbourne, who is also a grandson of the Reverend Isaac Harding and who for many years has shown a keen interest in the history of the Harding Family and has spent much time, energy and money on research into this area.

The information he has obtained and made available to a vast number of the descendants of the Harding family has done much to generate and stimulate interest in their ancestry.

I am deeply indebted to Mr Harding for some of the material used in this presentation and gratefully acknowledge and thank him for it.

A.H.



Isaac Harding

1815 - 1897

The Preacher

I tender my sincere appreciation and gratitude to my wife Sylvia Alice for editing this publication.

A.H.

SOME GLIMPSES OF THE LIFE AND WORK OF THE REVEREND ISAAC HARDING - PIONEER METHODIST MINISTER 1815 - 1897

Introduction

THE Rev. Isaac Harding served as a Methodist minister for 61 years. To chronicle all his activities in that capacity would require a full volume.

Unfortunately it is not possible to fully record the whole of his life now, as the passage of years has ruled out the possibility of obtaining the comprehensive information that would be necessary. Nevertheless it is felt that sufficient is known to warrant placing it on record, thus providing a means whereby a glimpse of his life can be obtained.

All of the information to be presented can be authenticated, the material having been obtained from documents of his lifetime, from private and church correspondence, newspaper publications and the like. Perhaps the information which is to follow will be more significant if at the outset a brief description is given of the type of man Isaac Harding was. At his death one writer who knew him intimately wrote:

"As a preacher he was remarkable for unusual vigor, intellectual ability, simplicity, and spiritual power. He was a profound thinker, a great lover of books, a close and zealous student of the Bible, of which he had an intimate and minute acquaintance."

He was also known for his courage and sense of humour. These qualities will manifest themselves in the stories that follow.

Life and Work in England 1815 - 1852

Isaac Harding was born in Somerset, England in 1815, the year Napoleon was defeated at the battle of Waterloo. It was also the year Samuel Leigh planted Methodism in Australia. He comes of an old English family, the ancestry of which can be traced back to the year 1480.

Isaac was born posthumously, his father having died two months before he was born. He had five brothers and one sister, one brother having died in infancy. All the family including the parents were converted to Methodism. Their mother's conversion followed a little later. Two of the sons became Methodist missionaries in foreign lands, while one became a Methodist minister in England and one son served as a local preacher there.

Isaac Harding joined the Methodist ministry as a probationer in 1836 when 21 years of age and travelled throughout England preaching the Gospel. In 1838/1839 he had an urge to go to the mission field, but was unable to gain his family's approval and not wishing to go against their wishes he abided by them. Nevertheless he was convinced that God had called him to missionary work which calling was ultimately not to be denied as future events will show.

He was ordained a Methodist minister in 1840 and in the same year married Elizabeth Shenton, also a devout Methodist. He served in a number of parishes in England with considerable success.

Isaac Harding was a great lover of horses, a splendid horseman, and an excellent judge of a good horse. From the first days of his ministry in England until his full retirement some 6 years later, he was almost continuously in the saddle during the course of his ministry.

Isaac Harding won for himself the reputation of being fearless in the "Cause" to which he was dedicated. Indeed so much so, that at one British Conference when a minister was required for a difficult circuit which was particularly distressed and in a state of disruption with

ternal dissensions, Dr. Bunting, a leading Methodist of the day stood up and said "Mr. President, send Isaac Harding; he would not be afraid to face the Devil himself." Needless to say Isaac Harding was sent and succeeded in replacing discord with harmony.

As mentioned earlier he possessed a quiet sense of humour. When stationed at Warrington, England he wrote to his brother on September 5, 1837 these words "My circuit is not one of the richest or most prosperous, but I think it is one from which I must necessarily rise; I cannot possibly sink lower."

However, notwithstanding the success that accompanied his circuit work in England he could not rid himself of the conviction that God required him for work in the mission field. His feelings in this connection are clearly expressed in a letter he wrote to his brother when at Warrington on December 18, 1838.

He wrote, "As comfortable as I am situated in this circuit and respected most highly, with good congregations at all times in almost every place, I should really feel much more satisfied if everything appeared plain and providential, that I may preach among the neglected and enlightened thousands of our antipodes, the unsearchable riches of Christ. The Lord has given me a strong body and good constitution and given me talent for preaching his truth in a plain simple style, and I do think I am just the man who ought to go to preach to our countrymen who have gone out as settlers to some of the British colonies where they have scarcely a sermon per month or a preacher per hundred miles".

Isaac Harding could not understand why his family should offer so much objection to his going to the mission field as they did not object previously to his elder brother Richard going as missionary to Jamaica. Maybe it was because he was the youngest of the family, that the other members did not want to lose him from the family circle, in case perhaps he should not return.

As fate would have it, that is precisely what happened. It will be told later that he finally broke down family resistance and left for Australia as a missionary in 1853 which was to be the last he would ever see of the country of his birth.

Having an eye for good horse flesh was not always to Isaac Harding's advantage for it resulted on a number of occasions in his horse being stolen by others who believed in the policy that 'possession is nine-tenths of the law'. These thefts were to be most unfortunate for the parson, for oftentimes it left him without means of transport when long distances from his home and with no option but to fall back on the facility nature had provided, and start walking.

Although as far back as 1838 the British Conference had invited Isaac to offer his services for the mission field it was not until late 1852 or early 1853 he was able to accept and break down family objections which had stood in his way in earlier years. However, arrangements were made for his prompt departure once the decision was made. He therefore left England in 1853 bound for Australia accompanied by his wife and their only child at that time.

The Methodist cause in Australia at this stage could hardly be regarded as more than a missionary outpost. All the Methodist clergy in Australia and New Zealand operated as members of the Methodist Conference of England. They were under the direct control of the Methodist Missionary Committee of London.

The sea voyage to Australia as chronicled by Mrs. Harding in a letter to her parents on arrival in Australia gives a graphic description of unbelievable privation and hardship experienced during the voyage from London to Capetown. At Capetown the family disembarked so that Mrs. Harding could be confined for the birth of a second child. After a stopover of about four weeks the family joined another ship to complete the journey to Australia which was also of about four weeks duration. Most terrifying storms were

encountered on this section, indeed, so bad that the safety of all on board was despaired of for days on end. Harding together with his family landed safely in Melbourne about April of 1853 to begin his ministry.

Victoria - Australia

Following the gold-rush of Victoria in 1851, Melbourne became over-populated with the influx of new settlers. Tens of thousands of people were streaming into the poor and ill-appointed town where there was very little decent accommodation. Schoolrooms, vestries, even churches were devoted to the charitable object of providing a place where bewildered strangers might lay their heads who otherwise must pass the night in the streets.

To meet this need the Methodist Church in Melbourne built a Home for the Immigrants. Isaac Harding was appointed both chaplain for the home and for the Melbourne Jail. It is almost certain that he took up residence at the home, for by this time he had lost the comforts of his own home; his wife having had to return to England on account of her ill-health, taking the children with her. Her health continued to be poorly and prevented her from returning to Australia for four years. During this time Isaac had to fend for himself as best he could.

In a letter to his aunt in England in 1853 Isaac describes the work at the jail in these words "I preach to bushrangers, old transports, and villains of the worst description. Sometimes 200 of them are present and are very attentive."

The Rev. Sir Irving Benson of Melbourne in his book "A Century of Victorian Methodism" describes the Immigrants Home as a building comprised of one dining room accommodating 200 persons, a sleeping room for 100, one hospital for males and another for females, a library and a reading room. He also reports that on some occasions 600 have sat down at tea meetings held there. It was an Institution of no mean order and one carrying substantial responsibility for the minister upon whom the pastoral care devolved.

The book room opened in the Immigrants Home was the forerunner of the Victorian Methodist Book Shop established in 1857. It can be reasonably claimed that Isaac Harding would have featured in establishing the book room at the Home, for throughout the whole of his ministry he was a true follower of John Wesley in that he believed there was a definite ministry in literature.

The Rev. Alan Walker in his book "Heritage Without End" writes: "The Rev. Isaac Harding was a minister trained thoroughly in the methods of John Wesley. Always as he travelled, his saddlebag was filled with books and pamphlets. These were sold at weeknight services and distributed to the people he visited. At home his parsonage was a virtual book room from which flowed a ceaseless stream of good books to all who would borrow or buy." It is therefore hard to imagine Isaac Harding not being involved in the establishment of a book room at the Home which was under his pastoral care. It would have been out of character for him not to be so involved. It was a similar small beginning with which he laid the foundation of the present Queensland Book Depot in Adelaide Street, Brisbane.

So convinced was he that literature offered a ministry in itself, that he showed a determination to develop it and was responsible for starting the first official Methodist magazine in Victoria and edited it until he moved to New Zealand. Originally the journal was named the "Wesleyan Chronicle" but was subsequently renamed the "Spectator" a name it carries to the present day. On February 11, 1858 in a letter to his mother in England he wrote, "I had the honour of originating the first Australian Methodist literature and of editing the "Wesleyan Chronicle." It is but a small work and very imperfectly done, but it may become important. Mr. Waugh now returning from England will probably edit it after my removal to New Zealand but I have promised to continue writing leading articles".

The launching of the journal is also recorded in "A Century of Methodism" which states: "In July 1857 there appeared the first number of shy little blue-covered octavo monthlies adorned with the cumbersome title of The 'Victorian Miscellany and Wesleyan Chronicle.' Three months later it shed The 'Victorian Miscellany' and became simply 'The Wesleyan Chronicle.' The Rev. Isaac Harding was the father of the newcomer and he was the first editor. That forerunner of the honourable line of scribes was a gracious, cultured spirit, though without any pretensions to literary grace."

Isaac Harding gave evidence of his enterprise wherever he went. His enterprising ability shone when it came to establishing the Christian Cause at places where none existed before. An essential corollary to this advance would be the erection of a building so that all who wished could worship therein.

So much did he work on this basis that in later years he was known in some circles as "a great church builder". It is not surprising therefore, that in 1855 we find him pioneering with others the establishment of a 'Methodist Loan and Building Fund' designed to make finance available for the building of churches and other church structures in cases where finance would not otherwise be obtainable.

The historical records of the Victorian Methodist Church refer to the launching of the plan in these words, "A committee was formed to develop the plan and in connection therewith, a public meeting was held in the Collins St Chapel at which the Mayor of Melbourne presided and the speakers were The Revs. Daniel Draper, Isaac Harding and Thomas Williams together with the Hon. N. Guthridge and Mr. W. Little".

At this point in the history of Methodism in Australia it had become sufficiently self-supporting to break its dependence on England for help. The time had come therefore when there appeared to be no logical reason why Australian-New Zealand Methodism should not be an entity in its own right. It was on January 18, 1855 that the first Australian-New Zealand Conference was held. It was in Sydney and 40 ministers attended, coming from Victoria, New South Wales and New Zealand. It is reasonable to assume that Isaac Harding was one of those who attended.

Although stationed at Melbourne for the first two years of his ministry, there is evidence that he travelled far afield in connection with his assignment there. Those were the days when there was virtually no public transport. Such conditions did not greatly concern Isaac Harding or present a problem for him, provided he was equipped with a good horse - and he made certain such would be the case.

In a letter to his aunt shortly after his arrival in Australia he describes a ride 15 miles up country from Melbourne on the track to the goldfields. Again in writing to the Methodist Missionary Society in London in 1854, he reported, "I am thankful to say that my health continues pretty good, but today a ride of 24 miles in a fierce sun and in a hot wind blowing clouds of dust, has produced pains in my head and a very troublesome affection to my eyes".

After Mr. Harding's death the Melbourne Spectator reported that traditions still linger of 'the great space of country over which he rode in a day'. To accomplish such achievement required a joint effort by rider and horse. To ensure that the latter would be adequate, the Rev. Harding always made certain that his mount was a good one; for he seemed to possess a natural instinct for discerning a good horse when he saw one.

Equipped in this way did not always prove to his advantage. On one of his journeys from Melbourne to the Ballarat and Bendigo goldfields his horse was stolen which meant he had to find his way back to Melbourne as best he could, a distance of some 100 miles, and for the most part resort to the only means of transport nature had provided for him.

During Isaac's expeditions into what was then sparsely populated country, he visited every form of habitation en route to give the Christian message and to pray with all whom he encountered. In one of his letters to his aunt in England he said he was never much more than half a mile from some house, hut, or tent on many of these journeys.

Ballarat, Bendigo, and Mt. Alexandra (later renamed Castlemaine) were not even towns at this time. They were merely gold-diggings where men and women lived in tents, and trading was carried out under similar conditions. Public accommodation houses were just non-existent.

The places mentioned were really no more than camps of prospectors and fossickers intent on searching for gold and operating from these focal points. There were no amenities such as are generally associated with towns and villages. Tents were the only form of shelter. All and sundry lived under the roughest (sometimes bordering on primitive) camping conditions and the visiting parson had to do likewise.

These were hard and difficult times for a minister of religion. Evil of every type and nature was rampant. Religious meetings perforce had to be held in the open air as there was no church meeting house until the Methodists managed to purchase a large-size tent at Ballarat which was to be their place of worship for sometime to come.

It is recorded that one Sunday afternoon Isaac Harding took up a position among the spectators at a football match and preached the Gospel from his seat in the saddle of his horse.

Perhaps it was the toughness of a minister's assignment in those days and the struggle they had to perform it that prompted Isaac Harding in 1857 to make an appeal through the Methodist magazine in England stressing that only men of the right calibre be recruited for work in Australia. He said, "Ministers are yet wanted in this land: but let them indeed be ministers, immovable from their proper work. Men of strong mind and strong body and of one purpose: men incapable of yielding to the attractions of secular life".

Following his term at Melbourne, Isaac Harding was appointed as Superintendent Minister of the Geelong circuit, which then included the gold diggings at Ballarat. In these days there were no State Government schools. It was left to denominational churches to provide not only for religious education in Sunday Schools but also for secular education in Day Schools.

The Rev. Sir Irving Benson reports in his book that about 1855 or 1856, the Rev. Isaac Harding imported a cottage from England for the purpose of providing accommodation for Day School pupils. The building was named "Shenton House", Shenton being Isaac's wife's maiden name.

The amount of responsibility and involvement of the Church in secular education in those early days would generally not be within the awareness of the present generation. The Day School at Geelong employed 26 teachers although Geelong at the time was little more than a large settlement. As Superintendent of the Circuit, Isaac Harding was responsible for the general oversight of the school. The implications can perhaps be best understood by quoting from a testimonial presented to the reverend gentleman during his tenure of office there. Addressing Mr. Harding it reads in part, "Our obligation to you, sir, is indeed great, especially when we consider how vigorously you have pleaded our Cause at Melbourne with the Executive and Denominational School Board, so much so that had it not been for your constant exertions we might now have been laboring without any certainty of our salaries from the Government. Indeed, sir, we feel that you have been just the friend we have needed, etc....." The testimonial was signed by all the 26 teachers.

It wasn't until 1872 that the State Government of Victoria took over the responsibility of providing primary education. However, the experience gained by the churches in being engaged in providing secular education led later to the churches establishing their own denominational schools which would provide not only for primary education but for secondary and tertiary levels as well. Thus were born church colleges.

The historical records of the Victorian Methodist Church has this to say about Isaac Harding's term at Geelong: "Filled with apostolic zeal Isaac Harding was for ever endeavouring to reach the outsider and the unsaved. Ever on horseback he would strike inland from Geelong across pathless plains and through trackless bush ever on the lookout for the smoke of a settler's hut, praying in every house he visited, and preaching wherever he could muster a congregation".

Another report describes his travels in these words, "Guided only by a pocket compass and the position of the sun, but impelled by a love of souls, he struck inland, fearful lest any whom he could humanly reach should live and die without Christ".

After three years of heavy work-load and responsibility at Geelong he was moved to St. Kilda under a working arrangement with the minister stationed in the Brighton Circuit. The plan was that each alternate month they would transfer from one charge to the other.

Brighton was virtually an undeveloped area so much so that the preacher risked losing his way when going from one preaching point to another. To overcome this problem an ingenious way of blazing a trail was invented. It involved ploughing a furrow through the bush from one point to another which the preacher would follow, thus introducing a new form of bush craft and solving a problem for the minister.

There is little information in respect of Isaac Harding's activities while at St. Kilda, except that he suffered a sad bereavement in the loss of a two-year-old son while stationed there. His wife had rejoined him during his term at St. Kilda, after an absence of four years in England due to illness. On her return her health continued to be far from satisfactory and it seemed providential that during the sitting of Conference in 1857 that Isaac received a cordial invitation to take charge of the principal circuit in New Zealand which was Auckland. It was thought that the rigors of the Australian climate were too severe for Mrs. Harding and that a change to New Zealand where the climate is much akin to that of England would be to her advantage. Writing on February 14, 1858, to his mother in England, Isaac said, "I now put to sea for that more genial clime. We set off in about a fortnight and perhaps shall be 16 days at sea." Modern mode of travel has since reduced the time of travel from days to hours.

Thus the curtain falls on the ministry of Isaac Harding in Victoria. In evaluating that work it is felt that cognisance should be given to the conditions under which it was performed.

Pioneering work is not easy for anyone but it was more difficult in some respects for Isaac Harding who was deprived of the companionship of his wife and the assistance she would have been able to render.

It is generally recognised that the wife of a minister plays a most important role in the ministry he performs, and that he is less effective without a wife to share it with him. Notwithstanding this handicap, Isaac Harding's ministry in Victoria received high commendation. Indeed it would not be presumptuous to accredit him with being responsible to a large extent for three important adjuncts to the organisation of the Methodist Church in that State. They are the establishment of an official Church magazine, the Methodist Book Shop and the Methodist Loan and Building Fund. All three have endured in the subsequent years and will continue to do so until absorbed into the Uniting Church of Australia.

New Zealand - Auckland

On arrival at Auckland, Isaac, wife and family took up residence at Wesley College in the cottage reserved for the principal but which was not being used at that time. Mrs. Harding's health continued to fail resulting in her death on June 19, 1861, about three years after her arrival in Auckland.

When recording her death in the family Bible, Isaac added these words 'Afflicted for nearly 20 years, uncommonly complete as a housewife, devoted to her husband and children - a true Methodist - a lady most kind and sympathising to the needy and a true friend.'

She was buried in the cemetery at Auckland. The tombstone on her grave bears this inscription, 'In suffering - patient. In duty - exemplary. In spirit - heavenly'.

Two sons were born of Mrs. Harding at Wesley College, Auckland. The elder one (Edwin Isaac) is the father of the writer of this narrative and the other (Alfred Joseph) later also became a Methodist minister and served with distinction for many years in N.S.W.

Faced with the care and upbringing of four young children Isaac remarried in 1862. He married the sister of the principal of Wesley College, the Rev. Joseph Fletcher who later served in the ministry of the Australian Methodist Church being well known for the prominent part he played in it. The second Mrs. Harding was a widow of one of the early missionaries to Fiji, the Rev. John Polglase who died on the mission field.

After his wife's death Isaac Harding continued to apply himself to the work of the Auckland circuit with the same zeal and energy which characterised his ministry throughout, accepting every opportunity to advance the Christian Cause.

Perhaps one illustration of his resourcefulness in this connection was that he was able to convince an unreceptive Methodist Quarterly Meeting in Auckland that a certain young man by the name of George Brown (later to become Dr. George Brown) was a suitable candidate for the mission field. The story is perhaps best told by Dr. George Brown himself who relates it in his autobiography of his life as a pioneer missionary and explorer of the South Pacific. He tells how certain Methodist Ministers of New Zealand had influenced his spiritual life. He mentions the names of the Revs. R.B. Lyth, John Whiteley, J.H. Fletcher, Alexander Reid and Isaac Harding.

George Brown resumes the story saying "In the year 1859 the Rev. Isaac Harding who was at that time Superintendent of the Auckland Circuit, spoke earnestly to me about offering for the regular work of the ministry. I told him I was willing to offer myself exclusively for foreign work and if accepted my desire was to go to Fiji".

Dr. Brown goes on to say, "I cannot give the account of the Quarterly Meeting at which I was recommended as a candidate, better than by telling the story as told by Mr. Harding at a Sydney Conference many years afterwards, when I returned from New Britain. At that meeting Mr. Harding said, "Mr. President, I claim the privilege of saying a few words on this occasion (i.e. the annual mission meeting) because I think that I have done something for mission work in my lifetime. I well remember that many years ago I had a great fight with the Quarterly Meeting in another Colony. My work, sir, was to convince the Quarterly Meeting that my friend George Brown was fit to be a missionary. They said he was not; I said he was; so we discussed the point. I only succeeded in obtaining the recommendation at that Quarterly Meeting by a very small majority.

"Mr. President, do you know what was the objection they persistently urged against my nomination. They had no objection against his character or against his ability as a preacher; but I will give you in their own words, the objection which they persistently urged. They said, "Mr. Harding, he is a good man, but he is such a meek, mild, lady-like person that we are sure he

no spirit whatever that would make a missionary! He is utterly devoid, sir, of any self-assertion, and we, therefore do not think that he is fit for mission work".

In his autobiography, Dr. Brown's rejoinder to the foregoing words are, "I need not say that when Father Harding gave that speech there was some laughter in old York Street Church; but myself have always thought that the members of the Auckland Quarterly were very good judges of character".

Mr. Brunson Fletcher who for many years was editor of the Sydney Morning Herald gives his version of Dr. Brown's acceptance for missionary service in his book "The Black Heart of the Pacific" which deals with the life of Dr. George Brown. Fletcher, taking up the story at the point when it seemed certain Brown's candidature would not succeed, writes, "No one was a champion than the Rev. Isaac Harding, Superintendent of the Auckland Circuit, appeared in the lists to fight for him (Brown). It was Isaac Harding, indeed, who had to bring Brown to the sticking point.

"George Brown was not regarded as pushing - quite the reverse; and that was the trouble. But Isaac Harding supplied all that was needed in that direction. No more pushing purposeful minister could be found, and it may be said here that he made a name for himself in England as a man that nothing could intimidate Isaac Harding knew a man when he saw one, and he discerned something in George Brown which made him fight for him in that Quarterly Meeting in Auckland until he obtained its endorsement of his candidate". The outcome was that in 1860 George Brown was assigned the work in the Pacific and proved to have an outstanding success, eventually winning world recognition.

It will be seen from the foregoing that Isaac Harding was a man of strong conviction and one who displayed the best fighting qualities when the odds were strongest against him whether they be in respect of the things he believed to be right or in respect of some physical opponent which would be in the interest of the Cause to which he was so dedicated.

It could be said of him that he was a pioneer in the fullest sense of the word. He never saw obstacles, physical or otherwise, as being insurmountable, as the following report which appeared in The New Zealand Methodist Times dated October 23, 1948, shows.

"It was on the occasion of the Centennial Celebrations of the Methodist Church of a small town called Silverdale located north of Auckland." The article reads, "The origin of Silverdale Methodism is associated with the name of a noble pioneer who figures in Methodist Church history as a 'A great Church builder - The Rev. Isaac Harding'.

The article goes on to describe how in 1858 Isaac Harding arrived from Victoria to take over the Superintendency of the Auckland circuit which was responsible for bringing the Christian Gospel to a vast area in the then undeveloped country many miles distant from the centre of Auckland. Many places could only be reached by small craft or Maori canoe. The story relates how Silverdale received its first church in these words, "It was during the mushroom growth of Methodism in this period, inspired by its enterprising leader, that our historic little church was erected.

"The building which was to become the Silverdale church was originally the early Auckland church which had since been replaced. It had to be pulled down in Auckland, transported to Silverdale and re-erected.

"To dismantle this early church and transport it across the Waitemata and The Waiwera and finally re-erect it on its new site when the most modern transport available was the small wind-propelled barges and bullock sledges, was no mean task, but to the Rev. Isaac Harding and his band of noble workers nothing was impossible'."

At this time in the history of New Zealand the Maori wars were in progress. Fortunately the whole of the New Zealand people were not engaged in conflict with the Maori. Nevertheless, there were a number of serious trouble spots and one of these was the area around New Plymouth.

The situation there made it necessary for the Government to send in its troops and impose martial law, but the fighting still continued with losses on both sides. The Superintendent Minister of the Methodist New Plymouth Church Circuit was greatly concerned at the course events had taken, so for safety reasons sent his wife and children to Auckland. He stayed at his post in the hope that he might assist in quelling the uprising.

One entry in his diary indicated that although days and weeks of internal fighting had taken place, there was still no sign of peace in sight or was there any prospect of an early settlement. His subsequent entries became more despairing and seemed to reach a point where he could stand it no longer without some human support.

Then, as if speaking his thoughts aloud he wrote "I wish the Auckland people would come down". Then he seemed to pause in his writing as if searching for someone to whom he could appeal in person and be sure of receiving the help and support he so much needed. He then, as if struck by a bright thought, completes the entry "I will write and ask Harding". The outcome of the drama is not recorded, but one thing is certain and that is that if the appeal was actually made, Harding would have responded in full measure.

In 1862 Isaac Harding's services were required elsewhere and on February 8 of that year he wrote to his brother Joseph in England from the Wesley College address telling him of the move.

He wrote, "My time is expired at Auckland and in a month I expect to go to Dunedin Otago, 800 miles from here - south in the regions of snow, which I have not seen these years. There is no Methodism there, not even a class, much less a chapel or a house. I expect to have a little house of boards, and my boxes for tables, seats and bedsteads and for a time to preach in the open air".

Otago - New Zealand

The charter Conference gave Isaac Harding for his new appointment was in simple language 'To establish the Methodist Cause in the Otago Province'. Something easier said than done. However, early in March 1862 accompanied by his second wife and four young children he left Auckland on the "S.S. Airedale" for his appointment at Dunedin. At this time Anglicans and the Presbyterians had some preachers operating in the area, but no Methodists had none. Immediately on arrival Mr. Harding set about fulfilling the charter he had been given.

Most of the information which is to follow of his activities in Otago has been obtained from a booklet published in connection with Jubilee Celebrations of the first Methodist Church Dunedin of which the Rev. Harding was the founder. Contributions regarding past history in booklet were made by a number of past ministers and lay preachers of the District who could speak from personal knowledge of the work done in the early days and therefore provide a valuable and reliable source of information.

As there was no Methodist church when the Rev. Harding arrived in Dunedin he obtained a large tent from a local merchant and held services therein until he could obtain sufficient support for the erection of a permanent building which was to be the first Methodist church in Otago. He had advanced the cause so far in four months of his arrival that by July 14, 1862 it was possible to hold the first services in the new church. The remarkable effort is indicative of the terrific drive and energy for getting things done that he possessed.

A Mr. Bloxham, a veteran local preacher of the day writing in a publication mentioned earlier, gives his account of Isaac Harding's ministry in Otago. He writes, "Isaac Harding was a man of fine presence and excellent delivery. All who remember him agree that he was a very good preacher and that he did not suffer in comparison with famous preachers of Victoria. He was an excellent companion and had a relish of humour in his composition.

"He was the Apostle of Otago. He journeyed north to Oamaru and inland to Hyde. He went to Lawrence and through the gold rushes in that region, then up the river through Teviot and Dunstan, and up the Kawarus to Arrow and Queenstown; thence he made for Invercargill and arranged for services and hence home".

"He wants to be minister of the whole of Otago," grumbled a Dunedin man. "We are really neglected when he gets out among the diggers," says another. No wonder Isaac writes whimsically to his successor "The Church owes me 130 pounds for four horses. One died, one strayed, one was stolen, and the other I sold --- and didn't get paid for".

Another writer the Rev. W.C. Oliver a Methodist minister of New Zealand of the day, writes "On November 1, 1863, I heard Mr. Harding preach in Oamaru. The sermon made me a Methodist and I hope something more I had ample opportunities of forming an estimate of the man and the work he did in Otago. He was a born bishop and inspired men by his personality and Christian zeal. He made his influence felt from Oamaru to the Bluff (a distance of some 225 miles).

"Possessed of great physical endurance and being a splendid horseman, he ranged over the whole province, forming the nucleus of churches in every available centre. This was the period of the Otago goldfields rush. As he had served in circuits in Victoria he knew many of the miners who flocked to the goldfields. Among them he started services in Tuapeka, Queenstown, and other centres, also securing large subscriptions from miners towards the building of the Dunedin church which was erected in Dowling Street.

"One inherent weakness of our system resulted in his removal at the end of two years, when his work was but partly completed. Our Otago church has never recovered the loss. All men are not bishops however good they may be, and when one is a bishop and going good work, his removal to another sphere, where his gifts find little scope, is a calamity if not an ecclesiastical blunder or sin."

An article which appeared in The New Zealand Methodist Times dated October 27, 1934, gives the history of planting Methodism in Otago in 1863. Until then there was no Methodist house in the district or a church of any denomination at Oamaru. In that year the Rev. Isaac Harding visited Oamaru for the purpose of establishing Methodism firmly in North Otago. The distance from Dunedin and Oamaru is 71 miles or 142 miles for the return journey. With this trip as with all other trips he made it on horseback - using this mode of travel 142 miles is surely no mean effort for anyone.

Mr. Harding arrived at Oamaru in time to conduct the Sunday service on March 19, 1863, which was held in the school-room. During that visit he got the people of Oamaru to the point where they agreed to the building of a Methodist Church there. This would be the first church in North Otago. In six months of the decision the project was well under way. In a further six months it was completed. The opening services were held in April 1864, but the Rev. Harding was denied the honor of conducting them, as shortly before the opening he had been required by Conference to proceed to Wellington and assume the superintendency there.

Oamaru Church adds one more to the large number of new churches that Isaac Harding was instrumental in getting built during the 61 years of his ministry. The exact number is not precisely known, but it is known that there are many. Dating back to the early days of his ministry even in England, he was ever watchful for an opportunity to extend the work by

building a church in places where there were none previously.

Further evidence of his drive and dedication is in the records of the Dunedin Church which show that during his two years' term there he baptized 141 children. This is the score for one church alone; what it was for the whole circuit can only be conjectured.

The total number of hours Isaac Harding spent in the saddle would be legend and possibly would cover half his lifetime. His splendid horsemanship fascinated some of those who were closely associated with him in his pastoral work. One local preacher of Otago who knew him well tells of the extent of pastoral work and of the vast amount of territory he covered in the course of it.

The travel conditions in those days were not enticing, and the absence of comforts while on travel were commonplace. The local preacher mentioned tells the following story as it was told to him by Mr. Harding.

Harding said he was travelling from Queenstown and Alexandra and had to make an overnight stop. He asked for shelter at a shanty at the foot of the hill near Roaring Meg (a river by that name). When asking for bed and accommodation he was told there were none, but was pointed to a bunk and a few sacks to protect him from the cold. He was then offered a two gallon keg for his pillow which he refused, preferring to use his boots instead.

Some features of this story remind us of another story which happened some 2000 years ago when two other servants of God could not obtain accommodation, 'as there was no room in the inn'.

The Rev. Harding's removal from Dunedin by Conference after the short term of two years came as a shock to the people of Otago and indeed to Mr. Harding himself. Writing from Wellington (his new station) to his brother in England he said, "I was removed from Otago without even the Circuit Stewards or me being consulted, and remonstrances have gone to the Secretary of the Conference and I may have to return next year, but I am now tasting ease in Wellington.

"I do not quite desire to return to so much toil and anxiety as must attach to the founding of the Cause in a new place like Otago. Yet the Lord is Judge and I shall ask his hand to guide me. My time for labour is now growing short. This week I am taking to spectacles but not to public."

The tone of his letter is surely that of a tired man. He was only 49 years of age when he wrote it, and that is not old for a man. No doubt he was starting to pay the penalty for having relentlessly driven himself since entering the ministry some 28 years previously.

Regarding the shift, the Dunedin church officers and even Mr. Harding at first did not take kindly to Conference's action. They viewed the act as one of interference by Conference, but they could have been mistaken for it could have been an act of compassion designed to give him some respite from the heavy load he was carrying in the Otago Province.

No doubt conference had evidence that Harding had been over-working himself and was in need of a change, so promptly ordered it. From his letter to his brother, one can sense a sense of relief at being relieved of the heavy Otago charge and even perhaps grateful for the consideration shown. In any case, he should have had no pangs at leaving Otago for he had fully completed the purpose of his appointment there to establish the Methodist cause in the area.

The work of any pioneer is exacting, but it becomes infinitely more so when a pioneer is one who is completely dedicated to pioneering. Such a person never seems to believe that his job is done. Indeed the more pioneering he does, the more he sees to be done, so the task becomes a cumulative one.

The history of Isaac Harding suggests that this type of progression is true about him. It may be, therefore, that Conference displayed more wisdom than was credited to it by forcing a lighter load on Harding, and that he lived to appreciate it.

Wellington and Wanganui

Not a great deal of information is available regarding Isaac Harding's term at Wellington. However, one story is on record and from it, it will be seen that the reverend gentleman had lost none of his courage or his fearlessness when he felt it was his duty to act. He does so regardless of the cost or what the consequences might be to him physically.

One day when he was passing a hotel in Wellington he heard brawling in the hotel. He entered and found two men in frenzied conflict. He pushed them apart and restored order. The publican was not pleased with his interference and cursed him for it. About 12 months later, when the publican was stricken with a terminal illness he asked, when nigh unto death, that a Christian minister be called to pray at his bedside, but insisted that he be the same minister who had stopped the fighting the preceding year!

After a term of three years as Superintendent of the Wellington circuit Isaac Harding was appointed to a like position in the Wanganui circuit. However, the appointment was to be of extremely short duration for during the first year of it he received a call from the Australian Conference asking him to take over the superintendency of the Albert Street Methodist Church in Brisbane as well as oversight of the Queensland District. At that time Queensland was part of the New South Wales conference.

On his departure from New Zealand, the New Zealand Manawaru Times had this to say about him, "He made many friends by his energetic effort to provide the religious needs of the gold-diggers. He was respected not only in the Australian colonies, but throughout New Zealand. Of unusual mental capacity, and extensive reading, he was a contributor to some of the leading magazines and reviews in England.

His letters from 'Uncle John' (his pen name) to the London Times did invaluable service to the colony with intending colonists. He is remembered with respect in Auckland, Dunedin, Wellington and Wanganui. During Mr. Harding's term the Wellington (Manner Street) Church was 'packed like herrings'."

A further tribute appeared in the New Zealand Methodist Times and reported thus, 'Isaac Harding - intellectual and brave. He is like a volcano, determined nothing could arrest or divert him. Why did we ever let him leave New Zealand? I look upon him as a man of truth, the foe of tyrants and the friend of man.

'He was the ideal minister for the pioneer settlement. He was possessed of herculean strength and great pulpit ability. When in the South Island his circuit was the whole of Otago and he took long and toilsome journeys on horseback through the Province, visiting all towns and goldfields, holding services in tents and in the open air and sleeping and living with miners with whom he was a great favourite'.

It has not been possible to obtain a great deal concerning the Wellington and Wanganui appointments. However, it can be assumed from the reports given above that there had been lessening in these circuits in the high standard of performance he had displayed as a minister of the Gospel in other places. As already mentioned, his term in Wanganui was cut short due to his removal to Queensland, Australia.

Queensland

The nature of Isaac Harding's appointment to Queensland has been explained above. He took up his appointment in 1868. At that time as indicated previously, Queensland was under the conference of New South Wales and was known as the Queensland District. It extended

from the border of N.S.W. to Cooktown in the north. Being in charge of the Central Brisbane Church i.e. Albert Street, as well as in a sense performing the role of a Bishop in respect to the whole of Queensland was no light task.

At this stage the Central Church was located in Burnett Lane and the parsonage was on Wickham Terrace with a commanding view of Brisbane and the Brisbane River. Although Methodism had been firmly established in Queensland by this time the extension of it was a continuing process. The cause had yet to be established at places far removed from the Central Church.

Travel from one point to another was by some form of horse power. There was as yet, no railway in Queensland. The line between Brisbane and Ipswich - a distance of 26 miles, was under construction, but not complete. Under these conditions it is not surprising to find the Rev. Harding on horseback travelling to all distant places his work required him to visit. On arrival in Queensland there is evidence to show that he applied himself to the work with the same vigor, determination, enterprise and drive that marked his performances throughout.

Early after his arrival he concentrated on the establishment of Methodism on the goldfields of Gympie which could claim to be no more than a settlement following the discovery of gold in 1867. Twelve months after Isaac's arrival he had organised and had a church erected there. The first structure was no more than an early settler's hut with the walls made of bark and the roof of wooden shingles. The material used in its construction did not concern Isaac Harding; the important thing to him was that the gold-diggers had a place for worship. However, the first structure was not to remain for long, for Mr. Harding was able to get it replaced 12 months later with a more substantial building.

In a further 12 months he had a parsonage built. This case is cited to show the unusual organising power he must have possessed. Gympie is located 100 miles from Brisbane, consequently commuting to and from Gympie on horseback was no simple exercise, as well as attending to the other ministerial responsibilities of the Albert Street Circuit and elsewhere that devolved upon him.

Little information is offering to give the full extent of his labours in this area. However there are some indications of the creative work which drew his attention during his term in Brisbane although he did not stay long enough to see them brought to fruition. It is almost certain that he featured in the original planning for a Methodist Church at Indooroopilly and another at Toowong. The Indooroopilly Church was built in 1876 and the Toowong Church in 1879.

Although the Rev. Harding was then stationed away from Brisbane, he was invited back to conduct the opening service at both these two churches which seems to suggest that he was in some way connected with the original idea that churches be built at these places.

Harding's great attachment to a good horse which was evident throughout his life was matched by another great fondness - good literature. He retained both these delights right to the end. He firmly believed it to be his bounden duty to promote, encourage and facilitate the reading of good literature.

First, people should be encouraged to read the scriptures and second, people should take advantage of the vast storehouse of knowledge available to them through the printed word. On arrival in Brisbane Mr. Harding followed his usual practice and set up a book room in the parsonage, open to all who cared to borrow or buy. It is little wonder that he grasped at the opportunity offered by a Brisbane chemist to occupy a room of his shop in Burnett Lane for the purpose. It was from this small beginning that ultimately an official Methodist Book Shop emerged as a trading venture. It grew in its scope and was first registered as the Methodist Book Depot but later changed to the Queensland Book Depot. It continued to grow in size and

today it is the largest book shop in the State of Queensland.

About 1870 Isaac Harding was unfortunately beset with a painful affliction, so bad that it hindered him in carrying out his ministry as effectively as he had done in the past. He therefore asked Conference to relieve him of the Albert Street charge which incorporated pastoral oversight of the whole of Queensland. His request was met and he was appointed Superintendent of the Logan circuit in 1871. This circuit embraced all the territory between the Logan River in the north to the N.S.W. border in the south, including the then settlement of Murwillumbah.

At that time, Queensland was virtually undeveloped and still in a state of being pioneered. The areas which now became Mr. Harding's ministerial responsibility was sparsely populated and comprised mainly small settlements appearing over long tracks of land.

Again communication was difficult and again, the traveller had little or no choice in the mode of transport he utilised. It must be some form of horse locomotion, or by foot. Even by horse, travel was difficult. The roads were extremely rough and disappeared altogether in places to become no more than poorly defined bridle tracks.

The circuit included the settlements at Slacks Creek, Beenleigh, Veresdale, Lilydale, Cedar Creek, Pimpama, Coomera, Upper Coomera, Nerang Creek, Tweed River and Murwillumbah, N.S.W. The City of the Gold Coast which at present has a population of almost 100,000, was only virgin country in 1871 with a farming settler located here and there. Cobb and Co. ran a coach as far as Nerang Creek near the town of Southport, but only twice a week. Even this limited service was not possible in wet weather when the roads became impassable and river crossings impossible. These were the conditions obtaining at the time the Rev. Isaac Harding had to carry out the Christian ministry there.

About this time the Queensland Government had thrown open large stretches of land for selection at Pimpama. Isaac Harding applied and was granted 1,000 acres of it. His idea was to settle there in his retirement. Without waiting for retirement he set up a home on the land and operated the Logan circuit from this centre which was closer to the centre of his operations.

On taking up residence at Pimpama there was as yet no Methodist Cause there. As could be expected, Isaac Harding immediately set about holding church services. At first he held them on the verandah of a disused cottage located on the opposite side of the road to which the present church stands. To facilitate the founding of a permanent place of worship, Mr. Harding gave land for this purpose, which for the past 100 years and more has remained the site of the Pimpama Methodist Church.

In 1871 with his health still troubling him, Mr. Harding asked that he be made supernumerary in 1872. Conference agreed to the request, but instead of appointing an ordained minister as a replacement it appointed a probationer to the circuit with the understanding that Mr. Harding would assist in the work of the circuit.

The arrangement proved most successful and continued from 1872 to 1888 with the probationer being replaced by Conference at regular intervals. In practice, the Rev. Harding and the probationer worked together as a team, the young man benefiting greatly from the wide experience of the older man.

Somewhere about 1872 the reverend gentleman underwent surgical treatment for his complaint, with considerable success. It restored him almost to his former self, thus enabling him with renewed vigor to press on with the same zeal and dedication that characterised his performance in the past.

He traversed the whole of the area from Beenleigh to Murwillumbah on horseback and established services at various places where there was no other denomination in the field.

When he found he and his assistant could not adequately cope with the work calling for attention, he urged Conference to appoint a probationer to the Tweed District who would be free to concentrate on the Christian ministry in this area.

Unfortunately, the appointment was delayed so long due to other considerations, that other denominations had stepped in to reap where he had sown. On one occasion when visiting the Tweed Isaac Harding again fell victim of the horse thief and once again had to face the problem of returning to his base at Pimpama without transport. This sort of experience was not new to him so without further ado he started on his route march.

There is evidence to show that Harding did not exclude himself from community life even though it was outside the activities of his church. The history of the Pimpama village issued in connection with the Centenary Celebrations of the Pimpama School had this to say, "Social events seem to have been rather in the doldrums until the Rev. I. Harding and a few other residents began monthly entertainments at the school. These consisted of impromptu concert items, instrumental, vocal and recitations. The entertainment was provided by local talent and is reported to have been of hilarious nature".

Notwithstanding his advancing years Isaac Harding never seemed to lose the enterprising spirit that characterised him for so long. So it was by 1874 he had firmly established Methodism at the small farming settlement at Coomera. He opened the first church there in the same year, still further justifying the name of being 'the great church builder' by which name he had come to be known.

Notwithstanding his advancing and declining years this venerable gentleman maintained his involvement in matters concerning the church, and came to be known as Father Harding among his fellow clergy. As late as 1886, his name appears among those present in the minutes of the Circuit Quarterly Meeting. Even in the last few years of his life when he became so frail that he could neither stand or walk, he conducted church services seated on a chair on the verandah of his home.

It was in this way that the work he started some 61 years previously came to an end, crowned with honour and distinction of the highest order. He passed peacefully away on July 17, 1897, at 82 years of age. He was buried in the Toowong Cemetery, Brisbane, where 17 years after his death a tombstone stands in good repair in memory to the resplendent and devoted life of Isaac Harding. If ever a person deserved the 'Well done' acclaim, it must be this man. He was a saintly and devoted servant of God - a kindly man and a true friend to all.

In the opening paragraphs of this biography, a description of the life style of Isaac Harding was given. As the story unfolds it seems that what was true of him at the beginning remains true to his life's end.

The information proffered has been obtained from many different sources spread over a number of years and the tributes expressed come from many different people. However, one thing that remained constant throughout and did not vary, is that all who knew him acclaimed his absolute dedication to his work and esteemed him most highly.

Disregarding all the imperfections and gaps in history, this work is an attempt to put on record the Life And Work Of The Reverend Isaac Harding.

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THE TRINITY COLLEGE STORY

by
Principal J. J. Lewis, M.A., Ph.D.



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ERRATA

Under picture read "Vestibule"
line 11 from bottom, read after "England" "and the parents of
the Rev. W. T. Blight came to live . . ."
Read "Dr Francis I. Andersen". Also pp. 51 and 52.
line 2, read "the Most Reverend A. H. Johnston"
line 12 from top read "Franz Overbeck"
W. A. Sinclair, read "1911-1912".

rt in "Trinity College Story" p.2
Portrait of Principal — Insert p.60
Picture of Trinity College — Insert p.44



Trinity Methodist Theological College,
Auckland, N.Z.



Herald Photo

REV. DR. J. J. LEWIS

I

THE NEW VENTURE

Trinity Theological College and Hostel opened on February 27th, 1929. Eighteen months previously the Foundation Stone had been laid by the Governor General, Sir Charles Fergusson, who looked to the new College for "sympathy and knowledge of the world and mankind, for distinguishing between the fundamental and the non-essential. While the Church must ever be alert to the new insights and methods of the passing decades, its central task would always be to bring people to Christ."

Trinity¹ College was the inheritor of a long and honoured tradition of theological education. An equipped ministry was of paramount concern to early missionaries. From the beginning it was also multi-cultural. The very site, bordered by Grafton and Carlton Gore Roads in the heart of Auckland city, had in 1844 been the gift of Governor Fitzroy to establish an institution for the training of Maori pastors and teachers, the first students coming into residence on September 17th of that year. Hamiora Ngaropi, Hoani Waiti, Wiremu Patene and Hohepa Otene head the list of New Zealand trained Methodist Ministers and all come from this Grafton period. Just five years later, the institution was moved to a larger site and farm at Three Kings where an effective educational programme was continued. Declining influence at the time of the Land Wars coupled with economic recession forced it to close. Six more Maori ministers, however, had been brought into the growing team.

In 1876, the College reopened but, this time, with European as well as Maori theological students along with other scholars, the Europeans assisting with the general teaching. The Principal, Alexander Reid² reported that the latter "experience the pleasure of imparting as well as acquiring knowledge and at the same time cultivate the art of teaching, a most important element in ministerial training." Eventually, in 1922, the institution was moved to Paerata. Meanwhile theological education had moved again, to be associated with the new development at Prince Albert College³ in Queen Street from 1895 until 1906 when this College also closed.

The students were accommodated in a boarding house, called Pukekawa, in upper Grafton Road, taking their lectures in the Pitt Street Church. They judged the service excellent. In 1911, they were housed together with the Reverend W.-A. Sinclair in a rented

1. Various names had been proposed, Wesley, Lincoln, Leigh, but other institutions were there first. "Trinity" was then selected, "Methodist Times" 30.1.26, P8, 17.7.26, P7.

2. District "Minutes" 23.11.1885.

3. Now the Rembrandt Hotel.

dwelling half way up College Hill. This continued while waiting for the Reverend C. H. Garland to assume the responsibility at Dunholme, Remuera, in 1912. Here the College was to remain for sixteen years.¹ Mobility has marked ministerial training in New Zealand Methodism throughout its history. Changing contexts have injected new qualities and their own enrichments.

Trinity College was the fulfilment of the dreams of Dr. Charles H. Laws. It was after a distinguished Circuit ministry of thirty-three years that he had been appointed Principal of Dunholme College in 1920. One of those trained at Three Kings, he looked for the time when the Church could provide far more adequate facilities for the equipping of the Ministry. He helped to shape what had been in the mind of the Connexion ever since the winding up of Prince Albert College. The Church already had an option on a section, the site of the present Epsom school. Mr A. C. Caughey made a generous offer in connection with the Dunholme property and there was much to be said for staying there.² Proximity to the University led finally to the selection of the Grafton site, on lease from the Wesley College Trust. This meant for Dr. Laws himself an exhausting canvass of the whole country with the magnificent response in depression days of 47,000 pounds. The Grafton Road Church was moved from the corner down Carlton Gore Road to become the Collegiate Church and Chapel and to provide a context for ministerial training in the continuing congregation and Sunday School. In March 1929 the new College stood ready and commanding for its first intake of students.

With its red brick and white Oamaru stone fabric, with its inner cloisters and quadrangle, its imposing entrance and delicately fashioned moulding, its elegant Library and Dining Hall, it looked back to the spirit and style of the Colleges of England. In many ways, however, 1929 was the end of an era. For New Zealand Methodism it nevertheless opened a new chapter and inspired fresh confidence for the future.

Many had given sacrificially. The opening had been timed to coincide with the annual Conference and it was marked by a gift of 100 pounds from the Solomon Islands Roviana Church.

A shadow was cast over the occasion by the recent death of Mr A. C. Caughey. He had been a great benefactor. It was his portrait that for years stood above the fireplace in the Dining Hall. The Student Common Room was given in memory of George and Diana Kent by their daughter. Changes were to be made over the years to install kitchen and music facilities. More recently, the original line of the room has been restored.

1. The property was lent by Mr A. C. Caughey at a moderate rental. Dunholme consisted of an ageing building, with separate small cottage. There was also a block of four bed-study rooms, each accommodating two students.

2. Valuable information has been supplied here by the Reverend E. W. Hames.

The Trusts:¹

The dream had already been given some substance by the existence of Trusts established for the development of a theological institution in Auckland. Laymen of vision had looked far into the future. John Probert arrived from Manchester in 1840 and, at his death fifty years later, left a portion of his estate to endow a Wesleyan Theological College in the Auckland District", a sum of 1,135 pounds. A Trust was appointed by Conference in 1890, the incorporation being effected in 1913. Able and dedicated laymen have served the Church well, carrying out a building programme, guiding the Trust through the years of Depression, and still seeking to provide adequate means for the support of the Church's theological training ventures.

Mr Thomas Emsly, for some years a resident in Kaipara, bequeathed in 1885 3,000 pounds to the Methodist Church, Conference determining that 1,500 pounds be appropriated to a Theological Endowment Fund. This has been administered by the Probert Trust.



Quadrangle with Cloisters

The Theological Students' Library Fund was established in 1912¹ from the assets of the Auckland Wesleyan Book Association. The latter had been formed at a meeting in the Pitt Street Church in 1870 under the Chairmanship of the Reverend C. W. Rigg. A foundation member, Mr. John Edson, managed a book room above his Chemist shop in 196 Queen Street. This continued a valuable service until the opening of the Auckland Sunday School Union made its closing inevitable.



Vestible

1. Minutes 1912, p.96. Also Minutes of the Book Association held at the College.

John Edson also loved organs¹ and, in 1918, he set up the Organ Fund to provide such an instrument for the new College when it could be built. The investment in South British Insurance shares multiplied in value enabling the modernising and electrifying of the Grafton Church organ when the Church became the Collegiate Chapel. Later still, income provided a new organ for the new Chapel. The terms of bequest were altered in 1928 to assist as well the furnishing of the Library; "The balance of the Trust Fund shall be applied in or towards the cost of erecting and furnishing a library in the Methodist Theological College at Auckland." Any accruing surplus could be applied to "such other objects in connection with and for the benefit of the Methodist Theological College at Auckland as the Council may determine and the Conference shall approve." The Library was to become a show piece, handsome with its oak furnishings, its well bound nucleus of books, and paintings on permanent loan from the Trenwith family.

The Methodist Theological College Deed of Trust was prepared in 1927 and the Council registered under the provisions of "The Religious Charitable and Educational Trusts Act 1908."

Administration:

Much thought was given to the Constitution of the College, intended to assist rather than blue-print its development. It was to be characterised more by the chosen motto "Spiritus ubi est ardet," often translated by Dr. Ranston: "Where the Spirit is, it burns and glows." The objects of the College were set out as: "The training of students for the Christian Ministry, whether in the Home work or in the Foreign Field: the provision of facilities by correspondence or otherwise, to assist in the preparation of candidates for the ministry and other Christian workers; the accommodation of University and other students attending classes in the City of Auckland; and such other objects as may be approved from time to time by the Conference." The Principal and College Staff were to be appointed by the Conference "unless the power to make any appointment shall be specially remitted to the Council"² and they were to "carry out the duties assigned to them by the Conference under the general direction of the Council."

Courses of study were placed under the supervision of an eight member Board of Studies appointed by the Council. Vacant rooms were to be made available to other approved students. Contributions towards the cost of training were sought from the students, under bond to make further repayment should ever they leave the institution.

1. This section owes much to comments of E. W. Hames.

2. Minutes 1927, p.92-10.

The Principal had in his keeping a book containing College rules and regulations each must sign. In the hope that they would "Maintain unsullied the good repute of the College", residents were expected to "bear in mind the sacred office for which they are preparing" and carefully "guard against anything in their habits, conversation or behaviour unbecoming of such a vocation." They were obliged to "rise not later than 6.30 a.m. and spend an hour in devotion and study before breakfast each day "except Sundays and Mondays."

Rules four and five read:-

4. Students are required to spend, on an average, not less than eight hours a day in study, inclusive of time spent in Classes, except on Saturdays, when the time shall be four hours.

5. Students may be absent from the College without special leave on Sundays after the Morning Service, and on Saturday afternoon and evening. They may also be absent on Monday and Wednesday afternoons, and on any other afternoon if necessity arise, between dinner and tea, provided that attendance at Classes and the full quota of study, gardening, or other work is not affected by such absence. Apart from these times no Student shall be absent without permission from the Residential Professor.

External activity was under scrutiny but some protection against unreasonable outside demands also was provided in the rule:

10. No Student shall conduct any Service or undertake any public engagement while the College is in Session except by the appointment of the Principal or with his consent. Supply work by the Students during vacations shall also be approved by the Principal.

Worship carried the highest priority:

11. Students shall attend Divine Worship on Sundays, both morning and evening. Any departure from this rule must have the sanction of the Principal. All Students not conducting Services elsewhere shall attend the Morning Service at the Collegiate Church, unless appointed to conduct the Evening Service therein on the same day.

Conference further required the Residential Tutor and his wife to control all domestic arrangements, the Staff "a working housekeeper, a cook, and two or more housemaids."¹ This was in effect a development of the idea that Conference entrust its students to the care of the Principal in an extended family situation.

The Academic Year:

Free of debt and a symbol of denominational pride, the College opened its academic doors on the second Monday in March of 1929

1. Minutes 1928, p. 84, no. 10.

soon to retire, Dr. Laws was permitted to remain in his Remuera home, Richmond House being occupied by Dr and Mrs Ranston.

Twenty-two students came into residence, two of whom were in training for the Ministry of the Congregational Church of New Zealand. M. A. McDowell became the first senior Divinity Student and the students themselves were soon to be occupied in the conducting of services, Sunday School organisation and teaching, missions, open-air preaching, pastoral care in the Collegiate Church. Theology, Biblical and Systematic, Biblical Introduction and Exegesis, Greek Classical and New Testament, Mathematics, Logic, Comparative Religion, Homiletics, Methodist Polity, English, and Voice Production made claim on their time. The Prize system continued to add incentive, the Edson Prize for Greek, the Farland for Systematic and Biblical Theology, the Alexander Reid Prize for Elocution.¹

The curriculum had its eye to the future. General Psychology was already a requirement for all students. To make room for a special course in Child Psychology and Religious Education, deletion of the study of Comparative Religion was proposed.

A correspondence course for candidates was conducted for the College by the Reverend W. G. Slade.

The Hostel:

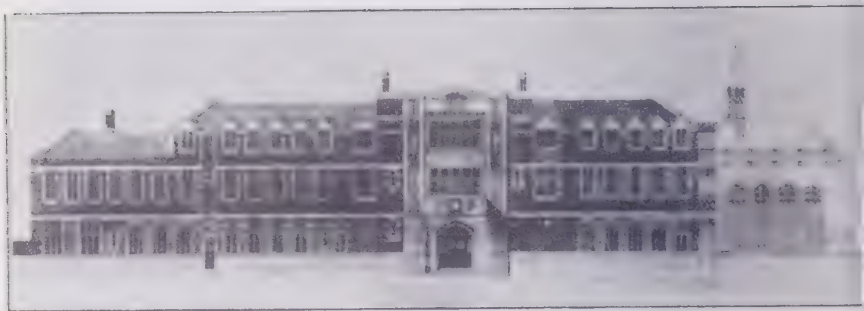
Eleven University students became the first Trinity Hostel group although there was still space for as many more. The idea to achieve a University community with a cross-fertilisation of disciplines was sound.

Claim was made that "no more comfortable and convenient accommodation"² could be found for students in the city of Auckland. Fees were moderate and a high standard of service was offered. While much is said about the aims and needs of a Theological College, however, no reference can be found as to what might be envisaged for a University Hall of Residence. This is what Trinity Hostel eventually became. Economic pressure soon pointed to its expansion as one way of helping to balance the accounts.

Trinity College was able to meet its first budget with contributions of 1600 pounds from Probert Trust, 890 pounds from the Connexional Contingent Fund, about 300 pounds from the Home and Overseas Missions Departments, and 205 pounds Students' fees. With other receipts the total came to just over 4300 pounds.

¹ Other Prizes were added subsequently: The Wagstaff Prize for Biblical Introduction, Exegesis and General Knowledge; the Kent Memorial Prize for English Literature; the Belton Prize for Pastoral Theology; the John White Prize in Church History (1952).

² Minutes 1929, p.86; 1930, p.87.



South-West elevation showing proposed chapel.

Dr. Laws:

The First Principal was something of a collector. His enthusiasm drew many gifts into the College Museum, the Roman Catholic Bishop Cleary presenting two letters of John Wesley. A most generous benefactor was the late Mr. A. H. Reed who over the years provided early manuscripts and Bibles, a 14th Century copy of the Gospel, illuminated Book of Devotions, Xavier's Bible, the Authorised 'She' Bible. Early editions of Wesley Hymns are included together with a small handwritten draft of Wesley's Notes on the New Testament. The College holds in trust early missionary diaries, Church Minutes dating from 1827 when, in Sydney, the decision was made to reopen the New Zealand Mission at Mangungu. Prized is a rare engraving of John Wesley aged 67. The Baumber Library added in 1932, contains a most valuable collection of early New Zealand books. John Whiteley's taiaha stands in place of honour. A piece of the foundation-stone of the Methodist Church in Hiroshima destroyed by atom bomb, Shirley Baker's walking stick, artefacts from the Solomons, Papua New Guinea pamphlets from Fiji and Tonga, a sun dial presented to William White, a Melanesian Conch shell symbolise the wide ranging interest and involvement of a Theological College. A cross made from the wood of the buried forest at Arapuni, 5000 years old predates Abraham. Many contributions came, particularly in the period up to 1950.



Dr. C. H. Laws

C. H. Laws was also one of those¹ who encouraged the formation of the Wesley Historical Society. This has flourished and, especially under the inspiration of the Reverend L. R. M. Gilmore, has kept the College supplied with historical relics, letters, paintings as well as the Proceedings of the Society.

1. The Reverends M. A. Rugby Pratt and G. Frost gave much to this Movement as also, in more recent years, the Reverends E. W. Hames and G. I. Laurenson.

Dr. Laws left his mark on generations of students. His statesmanship was respected far beyond Methodism. His preaching in the disciplined austerity and precision of language and evangelical appeal drew many. Students have spoken of the spiritual quality of his lectures especially in Johannine exegesis.¹

His very strengths sometimes brought their own accompanying tensions. He was the epitome of a period which had clear lines of authority and in which the inherited and growing world of knowledge could be neatly categorised. Dr. Laws expected from students the standards he set for himself. Criticism services, necessarily contrived and artificial, followed the next day by detailed dissection and analysis from peers as well as Tutor, proved for many a never to be forgotten ordeal. When an irritated foot began to tap from the back pew, any confidence vanished. He would counter a too severe student criticism with a word of encouragement for the victim just as surely as he would cut down a tendency to eulogise.²

The magisterial approach evoked student protest. College doors were locked each night and could be opened only from the outside. How this complied with fire regulations is not stated. A small stone rattling on a window could be followed by the letting down of a rope ladder to admit an adventurous overstay. The administration knew of such infringements. One student, elated after an affirmative response to his proposal and arriving very late in the quadrangle, threw his arms around a shadowy figure standing by the pillar, "I've got her!" "Yes," replied the Resident Tutor, "and I've got you!"³

Fellowship:

To mark the end of a significant Principalship, Dr. Laws was made foundation Fellow of Trinity College. To qualify, a Fellow must have rendered long and distinguished academic service. One only could be elected in any year, the total roll being limited to ten.

The Church sought to express its gratitude in many ways. In a word of address the affirmation is made: "The Trinity Theological College will ever remain a monument to your association with the Methodist Church of New Zealand."⁴ Since a College is essentially a company of people under vision, seeking truth and the way of service, it was a conviction with substance.

In retirement, Dr. Laws was to assist for a further 10 years as visiting Tutor in Homiletics.

1. Fuller tribute is paid in Wesley Parker's "Rev. C. H. Laws - Memoir and Addresses," Reed, 1954.

2. Some comments have been contributed by the Rev'd G. I. Laurenson.

3. Later generations are indebted to a Labour day concession, Minutes 2.10.29: "The request of the Students for a recess covering the whole weekend, was granted without prejudice to any arrangements for next year."

4. Minutes 1930, p.97.

II

THE SCHOLAR PASTOR

If Trinity College was built by Dr Laws, it was Dr Ranston who gave it its life of scholarship. Appointed Tutor in Biblical languages, literature and teaching at Dunholme in 1922, he was the first occupant of Richmond House in Grafton in 1929, Dr Laws commuting each day from Remuera. He became Principal in 1931 and was to hold this position for ten years.

Dr Ranston had followed a lonely road of self preparation from working in the Yorkshire worsted mills at the age of ten. He was born and bred at Keighley near Haworth. There, at thirteen he worked a fifty-six hour week, but managed to attend evening classes as well. A scholarship took him to secondary school. Another to Oxford University had to be relinquished for family circumstances. A product of Primitive Methodism, he entered Hartley College, Manchester at twenty-two but, unable to pay the second year fees, he was appointed to an East London Circuit. New Zealand gave him the opportunity of extra-mural study and, from within a busy Circuit Ministry, he graduated Bachelor of Arts. The following year at University, under Professor J. Rankine Brown, he took his Masters degree with honours in Greek and Hebrew. It is not surprising that he should champion the cause of the deprived student. While he understood the University's desire to insist upon the ideal of direct involvement, he nevertheless campaigned to keep a door open for extra-mural studies.¹ Until eyesight began to fail in his nineties, with magnifying glass he would work upon Hebrew and Syriac texts. On the hard cover of one is written:

"These annotations may some day be of use to the isolated student." With it all came the instinct of the pastor. His students enjoyed always the tale of the time he "went out blotto!" During the 1919 influenza epidemic, after an all-night pastoral round of patients, a parishioner found him sitting exhausted on a low street fence. "Here take a drink of this!" He had not asked the nature of the contents. It was while he was at Kingsland Church in Auckland, reading in bed some of the Theognidea in Greek then turning over to Ecclesiastes in Hebrew, there occurred what he was to term 'the accident'. Discovering parallels in sequence, he launched on a new line of research which was to win doctoral recognition. Fascination with the Wisdom literature led finally to the production of "The Old Testament Wisdom Books" which still provides a mine of insight and information.

The evangelical ministry could not be, in his judgment, too well equipped not only in skills but in depth of understanding.

1. This question received Conference attention again in 1951, Minutes 1951, pp.101-102.

Methodists are a pragmatic people, wanting to get things done. Empiricism, however, can be misunderstood, especially when divorced from its true context. Methodism grew as a movement within the Church of England, Church and Chapel belonging together. It is worship that is the spring of evangelism. When Methodists speak of "experience", it is not emotionalism they have in mind so much as Christian truth experienced, "Knowledge" in the biblical sense of encounter and of "doing the truth". In English Methodism the Theological College, like so much else that has proved its worth, arose almost accidentally. In 1835, Probationers awaiting appointment on the President's List of Reserve, were commissioned to undergo a period of study. The Wesleyan tradition, however, always did encourage the scholar preacher,¹ while Primitive Methodism has its A. S. Peake and Norman Snaith, and the New Connexion its C. K. Barrett. The influence of the layman Principal, A. S. Peake, on Dr Ranston was profound. He was never invited into the Principal's house, as were a privileged few of his contemporaries. Probably no one grasped better the insights of Peake's "The Quintessence of Paulinism" or of his work on the Prophets. Massive and meticulous as his own scholarship was, it was Dr Ranston's conviction that biblical insight is best grasped through personality. The characters of the biblical record thus came alive. He was unaware that he himself was the living medium. His students will ever be convinced that Amos was a most courageous though diminutive Yorkshireman.

The College Develops:

By 1931 the College was well established with its seventeen students, three others for the Congregational ministry, a Presbyterian woman private student, Miss Arthur, together with a growing Hostel of 16. Trinity College welcomed the wider contacts with other Denominations and made its facilities freely available. The previous year Dr and Mrs Ranston had been permitted to visit England and the newly designated Tutor, the Reverend W. T. and Mrs Blight, came to live in Richmond House. Tenders were called for the erection of Leigh House adjoining the domestic end of the College and named after the pioneer Methodist missionary to New Zealand. It was completed for occupancy in March of 1931. Dr Laws continued with the Homiletics class while Mr Blight assumed responsibility for Systematic Theology, Pastoral Theology, Psychology, Logic, New Testament Greek. Visiting Tutors assisted, Mr W. E. Burley in English and Mr J. F. Montague in speech.

In the same year, friends of the College provided and furnished a Prayer Room at the end of the Library.

1. Circuit ministers were constantly on the road but they were urged to spend some hours each day in study. It had substance. John Wesley himself wrote his Hebrew grammar and "guttled" his books while on horse-back.



Dr H. Ranston

The students were kept busy with their services in Auckland Circuits, their pastoral involvement in the Collegiate Church and Sunday School. In the later 1930's, the Reverend E. T. Olds began an open-air forum on Friday evenings outside the Pitt Street Church. Students were invited to take the podium on alternate weeks. Considerable interest was aroused, drawing into public question and debate many of those out for late night shopping. These Open-Airs continued until long after the out-break of War but the restrictions on controversy and questions robbed them of character.

The Connexional Dimension:

The College has always thought of itself as a servant of the Connexion. In turn the Connexion has kept a watchful eye. Scholarship is desirable — but in its place. The word from the Church has varied but it has always been listened to with desire to match the expectation. Connexional emphasis was set in early years upon the academic. There evolved an elaborate examination system, in each of three Terms three hour examinations in each subject plus an external examination set by Conference assessors. To maintain communication, either the number of text books used had to be severely limited, or the Tutor had to supply a duplicate set of notes.

Marks became the key to assessment and the Staff were called to

account for any general lowering in this regard. It was some thirty years before the College could break free, first in suggesting a reduction of the number of Conference tests of this character and then the replacement of the external examination for the more personal and effective triennial visitation of the institution itself.



Pitt Street Open-Air. J. Silvester on stand.

The Curriculum was often under scrutiny, a sign of health. A Church Property Steward urged the inclusion of Arithmetic. To a Wellington Synod request the Council replied: "While it is not possible to make Hebrew a compulsory subject the Board of Studies¹ will see that the claims of this subject are brought before selected students."²

The report of 1931,³ on the other hand, is at pains to assure the Conference that only a few students took classical Greek and Hebrew and then not at the expense of Religious Education. More was offered in this field than possibly was realised. When asked to appoint a specialist in Youth leadership and religious education, the Council replied that the new Tutor, Mr Blight could provide the skill and guidance needed. Two years later he was selected to teach in

1. The Board of Studies was a sub-committee of the Council, more recently it has been brought under the Connexional Committee on Ministry, Minutes 1971 pp.66-67. Its work is being taken over by the Executive of the Committee on Ministry.

2. Council Minutes 11.1.29.

3. Minutes 1931, pp.92-93.

religious instruction in the Epsom Normal Primary School soon to be associated with the Teachers' Training College. In 1936, the College did approach the Auckland Teachers' Training College to assist in Teacher Training for theological students, but to no avail.

Many years had to elapse before some suggestions could be implemented, e.g. the bringing of Deaconesses to Trinity College and the extension of training to four years.¹

Resident Tutorship:

Unable to afford secretarial or managerial assistance, the College Council looked to the teaching Staff for the administration. Since they had to work within a limited budget, it is not surprising that the Staff agreed to a College, built for thirty, increasing its capacity to forty. Outside criticism that too few were being served in such a costly plant was a further pressure. Single rooms on the first floor were made double. The Residing, or, as he became known, the Resident Tutor, was responsible for the Hostel, the buildings and accounts and initially it was his wife who had oversight of the domestic Staff and Kitchen, sometimes sharing in the practical housework. Employment of Staff, finding the extra one pound, tending to buildings beginning to show the marks of youthful exuberance, these drained off an increasing amount of time and energy. 1936 saw the Hostel full, an additional six students being permitted to sleep outside the College but to come in for meals. Hostel fees now balanced House and Service expenses but of course could add nothing to capital improvement.

The lath and plaster walls were inadequate for the onslaught made on them.² Resident tutors became adept in the application of plaster of Paris, the new patch too often tearing away from the old. The replacement, at the time of building, of cheaper frame windows for the more durable proved disastrous with the action of water on the iron. A window falling out on to the street forced a rapid decision regarding accident insurance. By 1936, an annual Breakage fund fee of 10/- was required from each student. In that year also it was reported that a heating system for the College was not yet feasible. The walls on the Carlton Gore side would run with moisture during the long wet season. Student health was a constant concern for all the Staff.

The four year course has since been made available to two Maori students for special concentration on Maori language and culture, R. D. Rakena and L. Tauroa and to one Pakeha, W. R. G. Loader for advanced study. B. S. Hosking took a fourth year at Union Seminary, New York in the S.T.M. course.

By 1935, the buildings showed need of repair, Council Minutes, December, 1935.

Financial Stringency:

The economic depression deepened, leaving indelible scars. Probert Trust reported in 1931 that 1300 pounds was all it could manage, with nothing for the following year. The Council had to accept the offer of Principal and Resident Tutor of a 10% reduction in stipend. Student quarterage was reduced from the annual eight pounds to six pounds, the balance to be distributed amongst those most in need. The whole Budget was cut in 1932 by 20% to 3,379 pounds.

The following year, depression or no, a wise decision was made in the purchase from the Wesley College Trust of the site of Trinity College for 7,250 pounds, leaving an overdraft in the Bank of New Zealand of 4,613.1.11 (four thousand six hundred and thirteen pounds one shilling and eleven pence). Ground rent at 300 pounds now became interest at two hundred and forty pounds. For the first time the College had to budget for a deficiency of 359 pounds. Essential maintenance was of necessity deferred, although there was some repainting of brickwork in 1934.

1932 was the year of the Depression riots in Auckland. Trinity College students were called in for service. Of this the reports make no mention but something of the anxiety of the times is expressed in the following year's report,¹ where the Staff ask for the "sympathetic support of the Church in their difficult duty of training men for a ministry to be exercised in most difficult days."

The Reverend W. T. Blight:

One of those who had to bear the cost personally was W. T. Blight. The burdens of administration took their toll. When, to assist, Mrs Blight took over responsibility for the College Kitchen the demand was to prove detrimental to health. The Council was not able to accept proposals for a change in the system and resignation became inevitable. Mr Blight's contribution to the College was nevertheless very significant. He had taken over correspondence classes for Candidates and in some instances gave personal tuition to those preparing for a College course. Former students pay tribute to his mature scholarship. His work, always carefully prepared, opened theological horizons.² His was a strong pastoral sense and his quiet and kindly manner made him readily accessible to the most reticent. An effective preacher as well as teacher, his mark on the Church's Ministry is enduring, especially in those who were associated directly with him. He returned to Circuit work and he became Connexional Editor.

1. Minutes 1934, p.91.

2. The late Rev'd B. M. Chrystall often spoke of his indebtedness to Mr Blight for making Philosophy live.

The Reverend G. H. Goodman writes in tribute:—

For more than 40 years N.Z. Methodism has been enriched immeasurably because of the impact W. T. Blight made upon men training for the Ministry during the eight years he was Residential Tutor at Trinity.

Men who commenced their training during his first year there were specially privileged and for good reasons. Because of his sensitivity of spirit and ultra-modest evaluation of his own capabilities for the task assigned to him, somewhat unexpectedly by Conference, he shared with us in a unique way the newness and strangeness, as well as the challenge and richness of the life we shared in the Trinity of those years. Allied to this was the fact that N.Z. Railways failed to deliver goods and chattels of the family until many weeks of the first term had passed. Consequently, lecture notes and resource books were not available and "W. T." had to make great inroads on the stored resources of his mind and spirit as he prepared fresh lecture notes for at least some weeks ahead. Throughout our three years with him, we received teaching and insights that are too rarely captured within the range of written preparation. Maybe, too, because his nervousness appeared at times to be greater than our own, the responses we made in support added to the impact his total life was making upon us.

Thinking back through the years.

In the Lecture Room, he stood out as a Teaching-Pastor. His main concern was to motivate us to care for people, without tags. Here, as elsewhere, he had a telling capacity for leaving us with unanswered questions and open-ended options. Even so, he was never slow to make his personal position clear when challenged to do so. In the Dining Room the table where he sat was a mixture of animated conversation and rapt attention for he had a good blend of subtle humour and serious talk. More often than not the Tutor's table was the last to rise. At Morning Prayers in the Chapel we met a man 'lost in wonder, love and praise' whose choice of words and facility of utterance in prayer put another dimension of influence upon our lives. Sunday services at the College Chapel were also occasions to remember when W. T. Blight was the preacher. Local residents were among the regulars, while others travelled considerable distances to be present, and visitors to the city came expectantly, never to be disappointed. It was accepted that students, when not preaching, should visit other churches of all denominations, but it was not uncommon for men to have good reasons for attending the Chapel services. Only "W. T." himself could say, but many would think that if he had a first love, it was for preaching, for here we found him at his best.

More could be written about the man of vision who in the thirties talked of the need for a School to train evangelists and lay workers for wider fields of service than were generally accepted at the time,

or of his love of music, and of other concerns he had for the Church and Ministry. It is enough to say that W. T. Blight had that rare quality of expressing in his own attitudes and acts of living so much of what others recognised to be in harmony with the mind and spirit of the Master he loved and the Church he served to the utmost of his ability.

Some of us who worked with him in subsequent years or under his chairmanship came to know, in even deeper ways, how rich were the treasures of mind, spirit and action he had set before us. In the later years we saw the man working out in the pastorate all and more of what he sought to give to us in Trinity days. Thanks be to God!

Student Bonds:

In line with common practice, students, or their families, were expected to contribute financially towards the cost of their keep and training. 90 pounds for each year of tuition was to be repaid, should the course be abandoned. As E. W. Hames has pointed out,¹ there was a certain logic in this. Up until 1914, the young man of character and ability who sought to enter the ministry from a humble background, was bettering his position both socially and financially by the change. He was far better off on 200 pounds per annum plus furnished house than he was likely to be as a carpenter or shop assistant. Most Methodist candidates would fall into this category. "The 1914-1918 War changed all that. In the pre-Dunholme era, the Methodist system helped a number to climb out of the ruck, frequently into more lucrative professions." Nevertheless, the 1930's were not the times for rigid interpretations. Depression made its inroads on student as well as upon College capital. Some, not able to maintain payments, were faced with possible legal action. When, in 1934, a sum of 420 pounds was outstanding, College policy came under question. The reply was given: "When it is remembered that men are provided board and education for three years, receive on an average 8 pounds per year as Quarterage, and that University students have all their fees paid (14 pounds 14 shillings per year each), it will be seen that our men are treated more generously than in any other like institution of which we have knowledge."² It was made clear that no student was to be excluded on grounds of inability to pay. Failure to meet expectations, however, automatically disqualified any student seeking to marry while on Probation, a rare enough privilege in any case. At this period, the probationary period prior to Ordination extended for four years. For Students and Council it was an unhappy situation.

1. Personal letter, 1978.

2. Minutes 1935, pp.90-91.



The Rev'd Ranginohora Rogers



Dr. M. Winiata

Relationships with the University:

In 1932, Dr Ranston, for several years a member of the Auckland University College Council, was elected as one of its two representatives to the New Zealand University Senate. The following year he became Lecturer in Hebrew at the Auckland University College. It had long been his dream to see under the New Zealand University a Faculty of Theology established, never for reasons of status, but to enable the study of Theology at tertiary level. Defeated on a point of order in a meeting of the Senate by a well-known Wellington Professor when introducing a motion to establish the Bachelor of Divinity degree course, Dr Ranston was made to recall his remark. His listeners would quicken in interest as he described the incident only to learn he had said, "That was an astute move!"

Maharaia Winiata:

In 1935, on a Government Universtiy Scholarship and placed on the President's List of Reserve, Maharaia Winiata came to reside in the Hostel as a University student. Brilliance in personality and ability marked him out for leadership. Outstanding as an orator, he cast a spell over every audience. With it all he brought a deep commitment to the welfare of his people and was later to explore the meaning of leadership in their life and traditions in the contemporary world. He took the three year college course from 1937, spent a period in the Circuit ministry, taught at Wesley College and then in University Extension. He was to become an adviser to Princess Te Puea. A Nuffield scholarship took him to London and Edinburgh where he became the first Maori Doctor of Philosophy, from a British University. His early death proved a tragic loss.

Ranginohora Rogers:

A Ngapuhi representative joined Maharaia in 1938. Ranginohora, with his name inevitably shortened to Rangi, is remembered for the warmth of his friendship and the years of service in the Maori Mission. They made an attractive team. First up was best dressed. Competitive Maori hand games just prior to the breakfast bell delighted the College community. Both were able to introduce the students to a glimpse of the indigenous culture and still remembered are the lectures on Maori language given by Maharaia. Ranginohora was to become the senior Maori Minister in the Methodist Church until his accidental death in 1971. He was elected Chairman of the Maori Section of the National Council of Churches and, in 1963 represented the N.C.C. in the Cook Islands, when L.M.S. work merged into the Congregational Church.

Friends of Trinity College:

To increase income, in 1938 there was established a society known as the Friends of Trinity College. By 1952, it numbered 300.

regular information concerning College life and work, together with the annual Student Magazine, kept a growing circle in touch. Messrs. W. A. Burley and then K. Lawry served the College well as co-ordinators in an exercise that not only added some income but also developed public relations.

The Church also set aside a College Sunday for special consideration and support.

Visitors:

Very proud of his College, Dr Ranston was delighted when increasingly it became a centre for denominational and ecumenical Schools of Theology. Many visitors left their impact upon corporate memory. A lecture from an E. G. Rupp, Charles Coulson or C. K. Barrett, is a special bonus.

A Continuing Influence:

In retirement Dr Ranston kept returning to give his final lecture, always welcome and ever fresh. He evoked deep affection and he leaves memories of a man little in stature only, his boots hardly touching the floor as he sat to lecture. A student, one day, arrived late for the lecture, to hand over a small brown paper parcel of the lectures that had been left at home. Articulation improved. As he lectured, one hand would keep fondling a College badge attached to his watch-chain, while his voice became vibrant with the excitement of his theme. In the Museum cases are his gifts of papyrus and uniform clay tablets, in the Library collections of books on Prayer and Worship. There is also a selection of his books of Classical literature. Each generation found him a contemporary, especially as he would open up the theme of true and false prophecy. He had won reputation as a successful aviarist. Two students wearing straw boaters soon found that they were contributing two new wall bird nests. Birds were kept in the large basement under Richmond House until regretfully the City Council had to remind him he was contravening the By-Laws. Biblical study and developing conviction led him to join the Wesleyan branch of the Methodist Church prior to union. Primitive Methodist social conscience, independence of judgment and rejection of any suggestion of sacerdotalism were to remain. It was always moving at the Annual Dismissal Service, to hear his charge concluding with, "Gentlemen, you are dismissed." There was an appropriateness when, on similar occasions, he was invited in to offer the Blessing.

The Methodist Church in New Zealand has faced many changes, followed many enthusiasms and responded to many challenges. It can be argued that it has had the freedom to do this in a large measure because of the basis so firmly established through the work of Dr Ranston.

III

THE RECOVERY OF CHURCHMANSHIP

"Methodism from the death of Wesley may usefully be read as the story of the development of a religious society into a great Christian Communion: and that process is not yet complete." In an address to former students of Trinity College, the Reverend E. W. Hame described the Methodist contribution as "being at once evangelical and catholic, ordered and free, evangelistic and sacramental." With short notice, he was appointed Resident Tutor in February 1939, taking up duties the following month. Increasingly there fell upon his shoulders the formidable task of establishing lecture courses, administering the Hostel, caring for the continuing Grafton Church congregation. With a 4000 pound overdraft, finances required the most careful and constant shepherding. Resources were never able to stretch far enough to keep pace with the deteriorating fabric of the buildings. Connexional responsibilities filled any corners of time that were left. The challenge was met and in later years he was able to add service of distinction as Chairman of the growing Auckland district.

Outbreak of War:

The Principalship of Dr Ranston was to continue for a further two years. Homiletics were still in the hands of Dr Laws although he relinquished this finally at the end of 1940. The College Church organist, Mr L. R. Brakenrig conducted a series in Church music, a valued contribution cut short by his death in the following year. His concerns for the highest standards were to be kept before the Church in the establishment in 1946 of the annual Brakenrig Lecture in Church Music and Hymnology, E. W. Hames giving the inaugural lecture. A fine collection of his books on worship and hymnology is included in the Library. Mr W. Dennis Johns was visiting tutor in speech.

Eighteen Methodist and two Congregational students were in residence alongside a full Hostel in the year War broke out. The Pacifist debate, so alive in the Church, was echoed frequently in the College. The Principal's report notes the common sense and charity which enabled the fellowship of the College to continue to hold together, in tension, a diversity of view. The morning after War was declared, in the September, Dr Ranston said to his Old Testament class: "Keep your sense of perspective. The time will come when Hitler and Mussolini will be no more remembered nor significant than Nebuchadnezzar of old." Lawrence Greenslade, the Senior Student, and Harold Burley were to join the Medical Corps in the following year. E. D. Grounds went out into the Pacific, others into National Service. Some, in rejection of War, found their way into Detention Camps. Members of the Hostel were soon to disperse

cross the world in the forces of Air, Sea and Land in Europe, Asia and the Pacific. Associations developed at Trinity were to deepen in North Africa and Italy.

At the end of the following year Dr Ranston retired and was elected the second Fellow of Trinity College.

The Interim:

In 1941, E. W. Hames was appointed Acting-Principal and the Reverend E. S. Emmitt became Tutor in Homiletics. Without the burdens of administration, Dr Ranston was able to continue his Biblical teaching. The College lost a good friend later in the year in the death of Mr Johns. The remainder of the teaching was in the hands of the Acting-Principal with a major stress upon Systematic Theology.

The Council was still budgeting for a deficit in view of the continuing overdraft. The Connexional grant remained at 740 pounds. Before the year was out, however, circumstances were to change. The Hostel closed and the Council was obliged to lease the main building to the Auckland Hospital Board as an auxiliary to the Nurses' Home. The students unofficially handed over the property to the nurses to the disapproval of the Matron who attributed the incident to inebriation. The quadrangle was closed off by what became known as the Great Wall of Trinity. Richmond House provided a dining room, a Housekeeper's room, and some student accommodation. Others, housed in the back rooms of the Sunday School, in the wet season often had to sleep under umbrellas. There was no excuse for the latter to be late for Chapel. Some disappointment was expressed that a rental of only 2310 pounds was secured.

Despite the times and in face of human need, the call went out to the Church to urge young men to offer for ministry. It was Government policy to release such men from conscription provided that they undertook some territorial service.

In 1942, with ten Methodist and three Congregational students in residence, there was an overwhelming demand for student assistance in the Circuits within and beyond Auckland. The College closed five weeks earlier than usual to help the Church, students taking their final examinations in the Circuits.

Donald C. Alley:

Not until 1945 were the details known of the death of a former student of the College, Donald Alley. He had been a pioneering missionary in the Bougainville area of the Solomon Islands. Rejecting the opportunity of escape, he chose to remain with his people at Teop and offer what protection he could to two European widows. On 31st March, 1942, he was taken by Japanese Naval forces and interned at Rabaul. He died at sea when the Japanese

ship "Montevideo Maru", on which, with other prisoners, he was being taken to Japan, was sunk with all hands off Luzon in June. He was aged 35.

John Gilkison:

1942 also saw the death of a former Trinity Congregational student. John Gilkison working with the London Missionary Society, died of fever at Mailu, Papua on February 7th, at the age of 28.

The photographs of both men are displayed in the Principal's Office in the Wesley building.

Purchase of Property:

A far-seeing action was taken in 1942 when an area of over two acres adjoining the College property was purchased from the Wesley College Trust for 1,198 pounds two shillings and five pence. Three tennis courts were to provide there recreation for the very confined student community and also a valuable centre for a combined College and Pitt Street Methodist Church tennis club. Later still it was to be the site of the Grafton Hall of Residence.

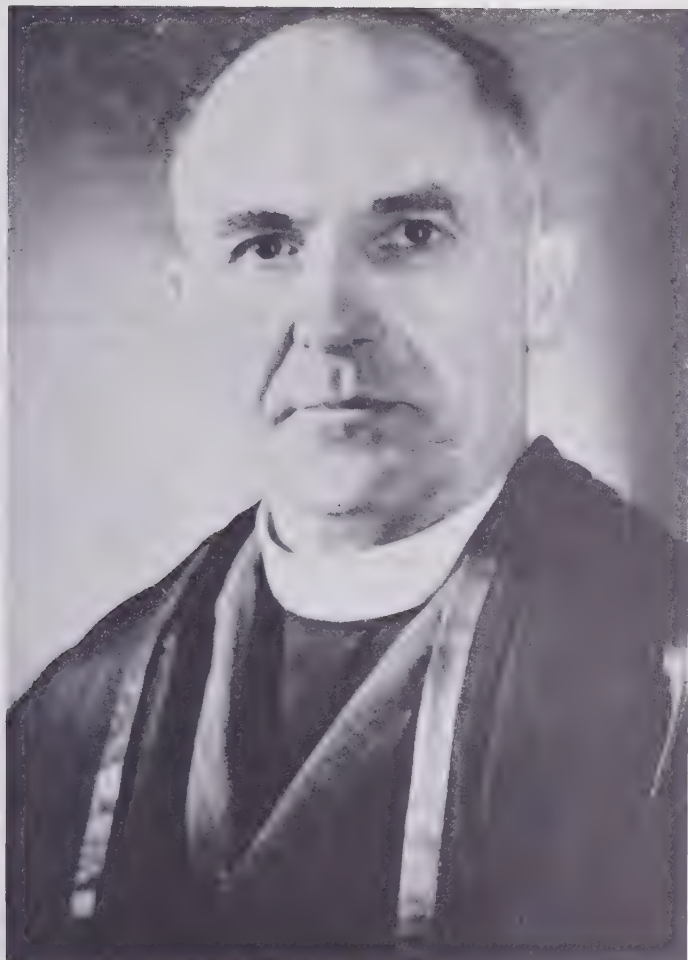
The Student Pastor:

The War was to change patterns of society and to challenge concepts of ministerial training. In 1943 the first married student pastor, Harry Moore, was appointed to the Glen Eden Church. He was to demonstrate that effective service could be given within the Circuit while maintaining a study programme at the College for several days each week. Indeed such involvement gave context to the exercise and an eye for essentials. But was it good to open the door to married students? The Board of Studies thought not, believing that there was no adequate substitute for three years' residence and training in a Theological institution. "It can be regarded only as an emergency provision to meet special cases, each of which should be carefully considered on its merits. The Board would deplore any tendency to make this an alternative route into the ministry, by which young men might be encouraged to marry before becoming candidates."¹ As candidates returned from overseas service, and some from Detention Camps, the Church found itself creating further opportunities for Student Pastors and securing an effective and mature leadership for the future. Another decade was to pass before the door was fully opened to the married student.

Principalship:

In 1944 E. W. Hames was appointed Principal and for the first time a Congregational man L. W. Allen, became Senior Student. It was a small College of seven but busy, students being on call for services as far afield as Helensville, Wellsford to the North and Ngaruawahia in the South.

1. Minutes, 1944, p.101.



E. W. HAMES

Each year began with a Service of Welcome to new students. This was always the opportunity for some representative of the wider Church to address the College on a theme related to Ministry and Mission. A Dismissal Service for final year students marked the end of the academic year. This was the occasion for a pastoral word to the students themselves.

Hopes for a Faculty of Theology in the University were rekindled when Parliament passed an Act granting the University of New Zealand a charter to confer degrees in Divinity. Discussions with the Senate brought no fruit.

Now free of debt and with a balanced budget, the Council began to take serious stock and to warn the Church of the formidable task ahead of the rehabilitation of deteriorating buildings. It was a matter for some disappointment when in the following year the Hospital Board, six months earlier than expected, relinquished tenancy. The Reverend H. L. Fiebig was giving some assistance in the Homiletics field but the weight of responsibility for re-establishing the Hostel, maintaining the teaching programme, and caring for the Grafton Church fell very heavily on the Principal and Mrs Hames. In 1946 the Hostel returned, with twelve theological students and eighteen university men in residence. Curtaining the many windows, re-establishing the larger kitchen, looking after the welfare of the students called for patience, wisdom and energy. Across the years Mrs Hames contributed a tireless service with dignity. Mr and Mrs Hames believed in the College and in the bringing of Faculties together in the Hostel. For lawyers to rub shoulders with teachers, architects with doctors, engineers with accountants and all with theologians was for mutual enrichment. Many friendships across the disciplines were formed. Buildings set alongside a main thoroughfare, however, without adequate ground space were not really designed for this purpose. Long corridors added to noise and interruption. Rooms were cold. Youthful energy left its mark on the fabric and often on the drenched pride of unsuspecting passersby. A student's consternation can be imagined when, as he lay on his bed, suddenly a bayonet pushed through the wall above him. He had enough presence of mind to shatter the perpetrator with a bloodcurdling shriek of pain. Trinity College, nevertheless provided home for many, and a congenial base for exploring the new world of the University and City. Many have found a significant place in the professions, in industry, and in Community leadership. Recently Mr D. R. Lange became a Member of Parliament. It was at Trinity College that the new Chief Justice, Sir Ronald Davison, gained some of his understanding of human nature.

David O. Williams:

It was appropriate and timely that, at this moment in 1947, David Williams was appointed Resident Tutor. He brought with him a rare combination of the academic and the practical, a creative mind and a good pair of hands.

It had also been the desire of the Principal to see emphasis placed upon the pastoral side of ministry and the next years were to be marked by the development of Pastoral Theology as a major discipline. Dr Williams' practical skills and sheer toil were applied to the needs of the buildings, saving the Connexion probably thousands of pounds in the process. Student labour motivated by his enthusiasm was also an essential element. Work day each week would see him in the centre of activity, a contented curl of smoke twirling from his pipe. Mrs Williams quickly found a significant place in life of the College, her work and extended hospitality helping to create home for students and support for their many interests. Within two years, Dr Williams had brought about the installation of space heating in the Library, Class-rooms and staff-room together with a new hot water system.

Although the Connexional grant had been raised to 940 pounds, the amount left in the Rehabilitation Fund was soon exhausted, and ingenuity plus hard work had to manage in place of the money which could have helped do more.

Third Staff Member:

The Connexion recognised the need of the College for further tutorial staff. The Principal was extending his teaching in Church History and in Liturgy and Worship. With Theology he also taught Ethics and New Testament Theology. In 1950 he was appointed to teach Hebrew at the University.

In 1949, J. J. Lewis was stationed at the Kingsland Church and invited to teach two mornings weekly in Greek and New Testament Exegesis. University Hebrew was added in 1951, when the Principal and Mrs Hames visited England. On his being appointed the following year Student Christian Movement Chaplain at the University and Teachers' Training College on a part-time basis, a further development became possible. In 1953, while still Chaplain, he joined the College Staff as Tutor in Biblical Languages, Literature and Teaching. He followed Dr Ranston as co-examiner for the Otago University Bachelor of Divinity Degree. He became Resident Tutor in 1956, until proceeding to Richmond College, London, on a doctoral course. This work was resumed on his return.

During the absence of the Principal, the Reverend H. C. Dixon of the Remuera Church also was invited to teach New Testament Introduction.

Lincoln House:

A wooden house and section, adjacent to the College came into College hands in 1949 at a purchase price of 2,175 pounds. It was named by Dr Ranston after Wesley's Oxford College and became the residence of the third Tutor and Mrs Lewis. Clearing of dense undergrowth and a massive clump of bamboo revealed the elegance of a turn of the century house, colonial verandah on two sides, built on what had been the Grafton Church tennis court.

Student Conference:

In 1952, Ruawai Rakena was chosen from the College to represent New Zealand at the Travancore World Christian Conference of Youth.

Congregational College:

Relations between the Congregational Church and Trinity College had long been fruitful and cordial and it was solely for Denominational needs that, in 1954, decision was made to establish a Congregational College in Mt Eden, the Reverend H. G. Nicholas from Wales and London, becoming the first Principal. Students from the Pacific Islands were to train with New Zealanders and the new venture was to provide a timely input from those of the independent tradition of churchmanship into the ecumenical debate. Co-operation was to continue, some joint teaching taking place in 1956, Mr Nicholas lectured in Patristics with special attention to Irenaeus, Congregational students attending classes in biblical language and in Pastoral Theology.

The Ministry of Women:

Conference had stated that it could see no theological barrier to the Ministry of Women but deferred decision until such time as a candidate appeared.¹ In 1953, Miss Phyllis M. Guthardt was accepted as the first woman student at Trinity College. She was eventually to gain her Doctor of Philosophy degree from the University of Cambridge in New Testament studies. She has undertaken Circuit Ministry, Hospital and University Chaplaincies and given ecumenical leadership at Bossey and in Asian Conferences, as well as in New Zealand.

Mrs Dorothea M. Noble (nee Jones) was accepted for the 1956 academic year and Mrs Enid J. Bennett (nee Slaney) was to follow. All have served in the Circuit ministry and exercised leadership in the Church.

Financial Appeal:

The need for an adequate financial base for the more effective work of the College had long been understood. Conference, in 1950,²

1. Minutes 1947, p.169; 1948, p.169; 1949, p.155.

2. Minutes 1950, p.100. Conference in 1945 had authorised the Council to take necessary action for the rehabilitation of the buildings; Minutes 1946, p.115.

approved a proposal to set up a capital fund for theological training of 50,000 pounds. The even more pressing need for the repair of the buildings was to intervene and then not until eight years later when the three Staff members were authorised to canvass the Connexion, with the aid of films and tapes. In itself the appeal built up the bonds between the College and the Church and there was a magnificent response of 22,198 pounds.

This enabled the restoration of the Oamaru stone¹ which had suffered from the aggressive Auckland weather on the Grafton Bridge, the repair of all windows and frames, the replacement of all partitions, resiting of ducting, rewiring, the turning of two class rooms into one large all purpose room, the addition of bedrooms and of an office in the lower vestibule. Generally the way was prepared for desired extension.

New Chapel:

With the opening of Grafton Bridge in 1904, the Grafton Church had begun its decline. Much of the membership turned naturally to the Pitt Street Church, now so accessible. A significant congregation remained with Choir and Sunday School. The Roll carried such names as Burton, Bolitho and Gatman. The Harold Burton family lived opposite the College and could provide an interesting commentary on the Trinity Story. Their links became very personal in the marriage of two daughters, Margaret and Enid, to two future Presidents of Conference, W. R. Francis and W. S. Dawson. College Staff maintained an 11 a.m. morning service, using regularly the Tunbridge book of "Public Worship". An 8 a.m. Holy Communion came to be celebrated weekly, except for the first Sunday each month, when it was celebrated in local Churches at the later service. Morning Prayer from the Methodist Book of Offices, "Divine Worship" took its place.

A women's weekly group, including Staff wives, attended to student needs in sewing, patching and darning. Record life was given to many pairs of sox. Rarely were any returned as hopeless. When it became clear that the ageing company could no longer provide leadership, by common consent, the College and congregation were detached from the Auckland East Circuit and merged with the Central Circuit at Pitt Street. This was during the ministry of another former student, the Reverend R. Thornley.

The old Chapel, with its lofty roof, its breadth greater than its depth, and its central pulpit, was not the most suitable for the College. A high wind would cause loud creaks in the timbers and, when one morning the building moved on its foundations without its normal return, the decision to replace it became urgent.

1. Northern stonemasons did not realise that this stone should be cut with the grain sloping towards the weathering face. Flaking would also occur when the stone was cut with the grain perpendicular. This note has been supplied by G. I. Laurenson.

Richmond House in foreground, Seminar Room at left of Main Building.



Purchased by the Auckland South Circuit it was to be set up on a firmer base at Marion Avenue to serve for a few more years.

The Sunday School Hall was detached and set back nearer Richmond House to become a leisure centre and to house the billiard table acquired from Pitt Street Church. The Council and Student Common Room shared the cost of transport and repair. The hall gained the name of the Sin Bin.

The new Chapel, neat in design and traditional in pattern with sanctuary and central aisle, was built in pleasing brick for 11,000 pounds. On 29th March, 1958, it was dedicated by Dr Ranston. The old organ was too large to be retained. Many were sad to see it go but it found a new home, appropriately in the Chapel of Wesley College, Paerata. Messrs. Croft and Sons built a new instrument. The large East window was left clear to focus the symbol of light.

The Solomon Islands Church provided the beautiful teak Communion Table, former students the Prayer Desk. A ship's bell from the Taranaki district was placed in the belfry and technology provided for remote control. If the old building had called for the clearest articulation to be heard, the new needed a whisper only.

Changes:

In 1956 an offer was accepted from Mr E. A. Crothall for his firm to take over not only the cleaning of the College but also the employing of the domestic staff. General oversight and responsibility would remain in the hands of the Resident Tutor. At moderate cost the College was well served.

Economic conditions sometimes made it difficult to secure suitable staff, and rapid changes in a competitive market called for ingenuity on the part of the local supervision to keep the institution afloat.

Supply:

The Reverend L. P. Schroeder was invited the following year, in the absence of the Resident Tutor overseas, to teach in biblical subjects.

School for Christian Workers:

To fulfil the original Charter with its provision for Lay Studies, in 1960 a School for Christian Workers was instituted. There was an initial intake of twenty, some being accommodated in the Hostel, others in a Central Mission house in Mt Eden. Conference placed the School under the control of the Council, the Principal and the Board of Studies. The Staff, with assistance from the Reverends G. R. Harris and J. Silvester, provided tuition and oversight. Two years later, through the Principal and the Chairman of the Council, the Reverend R. F. Clement, the three Misses Buttle made over to the College their family home, "Te Kopua", in Beckham Place. Buttle House, as it inevitably became known, served for some years as a home for Schoolers.



The Chapel interior.

During its thirteen years, 109 students attended, 88 gaining its Diploma awarded on successful completion of the year's course. Some 40 entered the Methodist ministry and ten the ministries of other Denominations. Others returned to lay service within the Church. The venture suffered from lack of Staff direction. It needed its own Warden to provide full time pastoral care and oversight. In the circumstances, the course was too remote from the context of lay service to match the need that had been uncovered. Consequently it became mainly a preparation for Candidates. Nevertheless it did provide the Church with a leadership it would otherwise have lost and it demonstrated the immense value of the working and studying together of lay and professional.

Emergency Course:

Following a Conference decision to ordain Home Missionaries to the Presbyterate and to turn its back upon any idea of grades of ministry, a selected group were brought to the College for intensive programmes of study. The Emergency Course, as it became known, consisted of residential periods of a fortnight each during the College vacations. Close contact with the Circuits kept raising the issues around which discussions and researches gathered. Maturity of judgment and strong motivation assured the success of this venture. In the 1961 report the Principal spoke for the Staff of the many valuable lessons learned from the experiment.¹

Increase of Staff:

In 1962, the widening of the work of the College made necessary and possible the addition of a fourth member of Staff. John A. Ziesler had spent two terms as a student of Trinity College prior to moving to Richmond College, London where, in his final year, he became Student Chairman and for his Bachelor of Divinity topped London University. Two years at Didsbury College, Bristol, followed before his return to New Zealand where he entered Circuit ministry. His appointment made possible a division of labour in the Biblical department and he quickly raised to a high level work and research in the New Testament field. The following year he became Resident Tutor but was destined to be the last of that noble line. Mr and Mrs Ziesler were for the first year housed in Landscape Road, Mt Eden until the following year when Lincoln House became vacant.

New Budget System:

No Hall of Residence can make a profit. It does very well if it pays its way. To make clear the true financial position that University students' fees paid for their keep only, making no contribution to capital cost, in 1961, a new system of accounting was proposed. The

¹. Minutes 1961, p.121.

House and Service account was separated from all other College accounts and to indicate also the cost of theological training to the Connexion, a Hostel fee was paid and recorded for each theological student.

Married students were included, receiving the fee towards the cost of rent. A shared room was rated at 3 pounds 10 shillings weekly and a single room 3 pounds 15 shillings.

Candidate Assessment:

In 1962, the College urged the adoption of new methods of assessment of Candidates. As a step along the way, Dr. Williams instituted I.Q. tests for accepted students. The experiment continued for several years. Results were kept confidential.

Fellow of the College:

Mr Hames had been in effect Principal for twenty-two years when he retired in 1963. Warmth of humanity, deep understanding of life, and perception in judgment mark his leadership. There was little patience with any manicuring of the minor moralities. Capacity to depict in few words the person and the situation lit up his lecturing. The modern novel provided many an illustration. Ready wit and the telling epigram guaranteed the interest of his hearers. When being farewelled on his journey to England and presented with a satchel, he stated that it would help to keep his sermons dry.

He often noted that principalship seemed to be a recipe for longevity. His own was assured when he expressed a fear that he might yet die orthodox. It was his doing, albeit accidentally, that the College doors were left unlocked at night. On his initiative student bonds were eliminated. His love of history¹ brought a new dimension into the College and has since found expression in his various books and pamphlets.² The quality of his preaching never diminished. Undergirding all has been his deep sense of the Church and his accent upon worship.

In 1964 he was made a Fellow of the College and his interest in and support of the College in the years since have never flagged. It is characteristic that, invited to conduct morning Chapel in the final service at Trinity College, he should speak on the courage of faith.

1. In 1951 he was appointed President of the International Methodist Historic Society.

2. Among them: "Coming of Age"; "Out of the Common Way", "Walter Lawry and "Wesley College".

IV

EXPLORING THE PERSONAL

Ministry is nothing if it is not pastoral. Understanding in human growth and development took a leap forward in the work of Dr D. O. Williams. With his deep insights into personality, his earlier studies had taken him naturally into the opening world of psychology. For research into 'Memory' he had received doctoral recognition and became a lecturer at the University of Canterbury while still maintaining a significant Circuit ministry. A Fulbright Travelling Scholarship in 1954 brought him into direct contact with the worlds of Dr Carl Rogers of Chicago and of Dr Seward Hiltner. Through him the client-centred approach of the counselling movement brought effectively into the New Zealand scene fresh appreciation of the pastoral dimension of ministry. The power of acceptance, the therapy of love and the dynamic of listening came into the forefront of discussion and practice. It was his own assessment that the new methodology sought to do scientifically what before had been done by intuition. A further conviction was that New Testament and psychological insight converged. Under him, Pastoral Care became in its own right a major discipline. His teaching continued to be enriched and illustrated out of his own deep counselling involvement. There was a widening impact as he was invited to provide courses in St. John's, Knox, the Baptist and the Congregational Colleges.

New Directions:

In 1963, after sixteen years as Tutor, D. O. Williams became Principal, a position he held for eight years. Along with Pastoral subjects, he taught also first year Greek and New Testament Introduction. Meanwhile, the Reverend John Silvester, designated for appointment as Tutor in Systematic Theology, had been sent overseas on a year's study course in Edinburgh and the United States. The former Principal continued his teaching in Theology and, even when Mr Silvester joined the staff in 1964, he maintained classes in Church History and Christian Ethics. A new office was created when J. J. Lewis was made Vice-Principal. He also was given charge of the Library, which was re-catalogued. The Reverend L. C. Horwood taught Homiletics while the Reverend Ranginohora Rogers led the class in Maori. J. A. Ziesler continued as Resident Tutor and, after years of valiant service, the Housekeeper, Miss P. Grove, was followed by Mrs Rink.

With a company of thirty-two theological students and a School of seven, the Hostel full, the College was a centre of activity. The 1960's was the period of student protest and jeans. The Principal sought to establish a College without rules and to place the

emphasis upon self direction and adult responsibility. Need for authority did not vanish, however, and found other forms of expression when sometimes urgently required.

Group Dynamics:

The Principal sought in the weekly group meeting, with its corporate response to a series in the Beatitudes or Parables, the re-emergence the Methodist Class meeting. Students learned to listen to one another and to grow in self-understanding.

Tuition and Assessment:

The increase in staff meant the possibility of changes in teaching method. Where before all three years of students had been combined into single classes, now the years could be divided, the work streamed and the whole curriculum offered annually. A more effective and intensive programme resulted. In place of the formal lecture, the more frequent use of seminar allowed for more student participation. Examinations were reduced to two — one set each half year.

Significantly Conference accepted the Staff recommendation for a replacement of external examination by Triennial Visitation involving three assessors, two ministerial and one lay. Conference gained a much more intimate and accurate picture, while the Staff were set free to develop their disciplines in new and more imaginative directions.

The Prize System had been under question from the Synods as early as 1950.¹ The motivation it sought to awaken was suspect and the final selection often invidious. The Principal introduced a new system by which the prize, spread as it was over three years, could be won once only by any student. It became in effect a book grant available to as many as possible.

The Occasional Lecture:

In a desire to keep the College in touch with the work of the Church, the Principal introduced the weekly Occasional Lecture. Circuit Ministers, Departmental Leaders, Chaplains, opened to the College, a diversity of ministry and social need. Rural Parish, City Mission, Prison and Hospital Chaplaincy, the Overseas Mission took on new urgency through the discussions and courses offered by those so deeply involved.

College Retreat:

There are times when a College can find itself by stepping outside the usual pattern. Opportunity came in the College Retreat or Weekend at Camp Morley, hospitality being given by the Waiuku

1. As early as 1932, students had indicated their disapproval of any prize system and their unwillingness to receive prizes; Council Minutes December, 1932; Minutes 1950, p.101/10.

Circuit. Varied leadership met a range of need from the disciplined Ignatian approach of the Reverend M. Jackson Campbell to the making of kites of a later Methodist-Anglican weekend.

Married Students:

Increasingly the College saw the influx of the married and often older students. Permission was granted for a final year single student to marry but in each case financial responsibility fell mainly upon the man himself. The College paid him the equivalent of a single room fee and would have done more if it could. Experience showed that marriage brought with it growing maturity. Student wives added colour, interest and humanity to the community. The help was considerable when the Mr and Mrs William Walters Fund¹ was able to make an annual grant raising the total contribution to about 8 pounds weekly. A selection of cheap accommodation around Auckland assisted, although it involved for Trinity something of a Diaspora. For the married student, it still carried personal sacrifice but it was willingly accepted.

The Wives' Meeting:

It was the inspiration of Mrs Jean Williams that led to the establishment of the regular meeting for the wives of students. College classes were open for their participation but more was needed in the exploration of the ministry of the Minister's wife and in understanding of the particular stresses and opportunities of the Parsonage. Staff wives also shared fully in the meetings. A valuable fellowship emerged.

Study Leave:

It is reasonable to expect a Staff member both to know his subject and to maintain enthusiasm in a rapidly developing discipline. Without regular periods of study leave this is difficult to do, since New Zealand is remote from the stimulus of the great centres of scholarship and the well furnished libraries overseas. Conference indeed had recognised the need but, prior to the appointment in Systematic Theology, it had been left to the initiative of those concerned. Fares, tuition costs, even payment of supply, were met by Scholarship or a Staff wife's supplementing of income, or privately. The Council did maintain stipend during the period away and it was to the benefit of all that such opportunities were gratefully taken. In 1967, Conference agreed to establish "a Trinity College overseas Study Fund",¹ 25 pounds annually being set aside for each member of the Staff. No action was taken.

John Ziesler, however, received an invitation to serve as Tutor at Wesley House, Cambridge, under the Reverend Dr E. G. Rupp as

1. Minutes 1967, p.148/5.

Principal. This year and a further term as President's Supply for Dr Rupp enabled him to complete his doctorate through London University of which he was an Internal Student. His thesis, reshaped for publication, emerged as "The Meaning of Righteousness in Paul".¹

The Reverend Bryan A. Walker was appointed supply for the next two years. He and Mrs Walker took up residence in Lincoln House. A former student both of Trinity College and of Richmond College, London, Mr Walker brought with him sensitivity and skill in his teaching in the New Testament. A man of ideas and originality, he added new stimulus and life.

Renovations and Extensions:

It was the dream of the Principal that, before retirement he should see the College buildings in order and the additions complete. The eventual realisation of this hope proved invaluable.



DR D. O. WILLIAMS

1. C.U.P. 1972.

In 1964 the Library Annexe and basement together with four seminar rooms were added. Later the Library was carpeted and, on the first floor Carlton Gore wing, rooms and corridor were transposed to give occupants the benefit of the Quadrangle sun. The Housekeeper's flat was made habitable, while the grounds were graded and sealed. When the overpowering sun proved too much for the life of the main Chapel window, the window itself was recessed for indirect light and the sanctuary reroofed in cedar. Designs were provided by a former Hostelman, Mr Kelvin Grant.

All this work was carried through by a Contractor and Council member, Mr F. M. Souster.

Ranston House:

Mr and Mrs Silvester were accommodated during 1964-1965 at Mt Roskill. The decision was made to build again in the College site at the corner below Richmond House. Planned by the Council Architect, Mr Arnold Neal, Ranston House was ready for occupation at the beginning of 1966. Later still, Buttle House was divided into two flats.

Grafton Hall of Residence:

In 1962 the former Principal had brought forward plans to extend the Hostel to an economic number of seventy. This meant enclosing the Quadrangle with classrooms and overhead accommodation. He had considered the possibility and desirability of setting up units on the site acquired from the Wesley College Trust. The latter proposal had been discussed enthusiastically by the Staff but again lack of finance dictated attention to the former. An even earlier attempt to establish a University Hall of Residence on a site behind the Anglican Church of St. Paul had reached early planning stages ecumenically through the Student Christian Movement.

The sudden announcement that year of the promise of Government subsidy of 1,440 pounds per bed to any Churches willing to erect Halls of Residence reawakened the vision and triggered off fresh discussions. A search for a suitable site was already under way in the Presbyterian Church under the direction of Sir Douglas Robb, University Chancellor, the Reverend O. T. Baragwanath, Mr H. W. Shove and Mr N. L. Macky. A chance meeting between the Principal and Mr Baragwanath brought common purposes together and, on Anzac Day 1963, a consultation of interested parties was held in Richmond House. Because of its long association, the Congregational Church was invited to send a representative. Anglican and Baptist Churches declined because of involvement in schemes of their own. On October 4th, 1963, the Presbyterian, Methodist, Congregational Foundation was

constituted and legally incorporated on 1st November. Mr L. W. Peak became its legal adviser. The Annual Methodist Conference offered to lease the land to the Foundation, "the rent to be nominal and the lease conditional upon the Foundation continuing to fulfil the objects set out in the Constitution."¹

The declared aim was the "establishing and providing for a Hall or Halls of Residence in the City of Auckland in New Zealand, to the Glory of God, so that men and women students and members of the teaching or other staff of the University of Auckland, may be properly and adequately housed and assisted in their studies in a quiet and sober atmosphere . . ."

These objects were to be carried out "without distinction of race, creed, nationality, or opinion". D. O. Williams became the first Chairman of the Foundation, J. J. Lewis Secretary, later secretary for the Appeal under the chairmanship of Sir Douglas Robb. Sir Douglas was to be chairman of the Foundation from 1969-72 and he provided strength and inspiration for the whole venture. He was succeeded by Mr W. F. Winstone. Representing the University on the first Board were, besides Sir Douglas Robb, Professor D. R. Llewellyn and the Registrar, Mr J. A. Kirkness, for the Congregational Church, the Reverend H. G. Nicholas, for the Presbyterians the Reverend O. T. Baragwanath, Messrs. J. R. Buttle (Treasurer), Mr H. M. Gray. Besides the Chairman and the Secretary, Mr W. F. Winstone represented the Methodist Church. Mrs Dorothy Winstone and Mr J. P. Bissett were appointed by the Board. The public appeal reached 106,000 pounds with special donations from the Winstone family, the Blackwell Foundation, Sir Jack Butland, and the late Miss E. M. Griffin. A further additional gift came from the estate of the late Sir David Henry.

The nine-storey Grafton Hall, with accommodation and lounges for 152 men and women students and attached Dining Block, Reception Room, House and Flat was opened in April 1971 by the Acting Premier, The Rt. Hon. Sir John Marshall. Mr Ian Gunn Senior Lecturer in Civil Engineering became the first Master.²

In 1971 some initial rivalry appeared with inter-college raiding. When the smaller but courageous Trinity Hostel found that the opposition could mount rapid and devastating counter-attack, friendly truce established the best of relations. The Principal's revolving clothes' line had taken on a surrealist shape in the process and Mrs Ramage, newly arrived in Leigh House, which a Grafton Hall student imagined was part of the Main College, was amazed to receive in the hallway a can of rubbish. When Mr Ramage later picked up a Grafton Hall hitchhiker on the motorway, he was

1. Minutes 1963, p.131.

2. The story is told more fully in Sir Douglas Robb's "The Genesis of Grafton Hall held at Grafton.

galed with the story and amused at the reference to the consternation of the old vicar there in Leigh House!

Deaconess Training:

Decision that the Deaconess Order was within the Diaconate was made clear in 1968 when Deaconesses were ordained into that order of ministry.¹ Conference further resolved some years later that training should be transferred from Christchurch to Auckland.

In 1969 Miss Rhondda Mason was received into College as the first Deaconess trainee. The course of study, with the accent upon practical experience, was to be worked out between the College and the Deaconess Board of Studies. At a consultation the previous year, Deaconesses themselves asked for the full College course.

Assessment Course:

Significant change in the manner of candidate selection occurred in 1969, the Vice-Principal representing the College at an Assessment Course held at Raglan. Led by the Reverend David Pullan, assessors and candidates together examined the nature of ministry and of motivation. The relaxed fellowship maintained all the seriousness of purpose but took away the impersonality of the previous oral examination before eighty members of the Examination Committee of Conference. Staff members who have attended pay tribute. A by-product is that at least half a term is gained in relationships established in that weekend between students and staff. The hope is expressed that for married candidates both husband and wife can attend. It is a matter of chance.

Relations with other Colleges:

Conference, in 1968, recommended that "the College Council examine the possibility of joint Theological training."²

Fluctuations in Numbers:

Peak numbers were reached in 1965 with a College of thirty-four, eleven of them married students, thirty-seven in the Hostel and a School of nine. Four years later there were eleven theological students along with four from the Congregational Church and two from the School. The following year, when Congregational Churches joined with the Presbyterians, there were twelve Methodists in training. Declining numbers reflected the secular sixties which seemed to produce no second generation. For some, social service appeared to offer more than traditional ministry. The College reflects the spirit of the Church at large.

¹ Minutes 1963, p.241, "The Ministry of Women".

² Minutes 1968, p.186/6.

Transfer Overseas:

In August 1970, Dr Williams was granted permission to relinquish the Principalship to offer Marriage Guidance training courses at the Pacific Theological College in Suva. J. J. Lewis became Acting Principal.

Dr Williams had given unique leadership in so many directions. He excelled as teacher and his own power as preacher left a very deep impression. Not only at the Inter-Church Counselling Centre of which he was the main inspiration but in his own home, across the years, literally thousands came to him for help and received it. In 1971, he was elected Fellow of Trinity College and, in more recent years for service in the Community, was awarded the O.B.E.

V

THE ECUMENICAL DIMENSION

Ministry belongs to the whole Church. If its parish is the world, it draws inspiration from the universally living tradition. Its mandate indeed is received in particular cultural and denominational contexts. In the word of G. K. Chesterton, if a thing is not local, it is not real. But this in itself can create a tension in loyalties, especially when diversity, valuable in itself, is so elevated as to cause division. Hope lies in the fact that the Church's essential unity does not have to be created but rather manifested. John Wesley's sermon on "The Catholic Spirit" indicates why it is that Methodists are to be found in all movements towards the recovery of unity.

The Joint Board of Theological Studies:

Trinity College has never operated in isolation. It has gathered in students of various traditions and cultures. Its Staff has taken its place in Faith and Order, Life and Work Conferences, in the Joint Working Committee of the National Council of Churches and the Roman Catholic Church, on the Joint Commission for Church Union. Out of this latter in 1965 came the Committee on Theological Training and in 1968, as a first-fruits of the Joint Commission, the Joint Board of Theological Studies. This brought into close association St. John's, Knox, and Trinity Colleges, the Colleges of the Congregational Church and of the Associated Churches of Christ. The conviction was shared that "the mission of the Church in the world provides the context of all theological training", that the "Ministry of Word and Sacraments must be trained for service in a rapidly changing world and equipped to meet situations as they arise."¹

The first meeting of the Joint Board was held at Knox College on 1st February, 1968. Canon R. S. Foster was appointed Chairman, J. A. Lewis, Secretary-Registrar, and W. J. W. Rosevear Assistant Registrar. In anticipation of the approval of the Churches, the Diploma Licentiate in Theology course was launched in the October with the offer of six papers. There were forty-five entrants. In 1970, the work of Secretary and Registrar was divided. Mr Rosevear has held the position of Registrar ever since.

Each College remained free to develop its own ethos. There has been a movement from the magisterial to the more situational approach. Common ground remains in the emphasis upon biblical insight, theological awareness, understanding of the story of the Church as it impinges upon the present, involvement in the New Zealand scene, pastoral training and experience. From the College courses, students, if they so choose, can work for the Diplomas

¹ Minutes 1967, p.20.

Licentiate and Scholar in Theology or the Otago Bachelor of Divinity Degree. There is amongst the Colleges joint assessment and a limited interchange of staff and students.

The Interim:

J. J. Lewis became Principal in 1971 and J. Silvester Vice-Principal. Dr. Ziesler returned to bring his strength into the New Testament Department. The Reverend I. C. E. Ramage, after a period of study in England, came to take responsibility for the Pastoral Theology and Homiletics Department. Mr Ramage's burning conviction was that the theological is the therapeutic and the spring of all his deep understanding of personality and its needs was an overwhelming sense of the grace of God. His "Battle for the Free Mind"¹ made an impact. Mr Ramage with Staff assistance, conducted the "Criticism" classes. Student services were held often in city and suburban churches, the assessment following immediately afterwards around coffee in the Church lounge. The students found congregational participation valuable.

The Reverend R. D. Rakena conducted a weekly class in Maori language and culture for both staff and students. The Reverend W. Gust taught Ethics. The Senior Student, Mr S. C. Grant, was brought on to the College Council as a voting member.

At the request of the Presbyterian Church and with some hope that the arrangement might continue, five former Congregational Polynesian students were accepted into the theological course and four into the School for Christian workers. The Reverend J. Irwin, former Principal of the Presbyterian Maori Synod College, Te Wananga, Whakatane, was seconded to the Staff. He helped the College develop its multiracial character and, in particular, introduced the subject of South Pacific Studies.

Orientation week gave opportunity for students and student wives to map out a year's course that could match their own as well as the Church's expectations. The third year was left as free as possible to enable a selection of optional courses and methods of working. Mrs Lewis continued the Women's Meeting and the traditions of hospitality, for the whole community. The "Tale of the College", illustrated with films and slides, introduced first year students to their new world.

Extension Courses, in the form of Weekend Workshops on major theological issues and Winter Courses involving three evenings in dialogue with University Faculties, brought in participants from Churches around the City. The College could thus further explore the Sociological dimension of religion and relation to other Faiths.

The office of Resident Tutor vanished as Staff members shared responsibilities taking office duty in turns, Mr Silvester the

1. Allen and Unwin, 1967.

accounting and oversight of the buildings, the Principal the domestic supervision. A Hostel Executive was appointed to meet regularly with Housekeeper and Staff. Mr Ramage assumed control of the Library. By common consent, all Staff stipends were equalised.

A Colloquium of two periods' length brought Staff and Students together in free enquiry and discussion. It was left without agenda but so many issues kept arising, time was never sufficient to handle them all.

In the reporting to Conference each year on student progress, marks had already given way to grades. These were to be replaced by self-assessment included in reports signed by both student and Principal.

At a suggestion from Mr A. Gnanasunderam of the Church and Society Commission, Trinity College joined with St. John's College for a weekend at the Tuakau Marae. This was to be a forerunner for what has become integral to the Theological College programme.

Questions:

In the College of 1971, of the seventeen theological students, two only lived in the Hostel, the remainder being scattered around Auckland from New Lynn to Glendowie, Northcote to Papatoetoe. It was difficult to achieve, at any depth, a sense of community or to develop styles of life or training that could take further the student and situation centred approach. Time and energy were absorbed by the care of the Hostel and, by now, a worthy alternative to the Hostel had been provided in the Grafton Hall of Residence. Inevitably the Staff began to ask if there were not other possibilities that could more effectively express the changing understanding of theological training and set tutors free to do the kind of work for which Conference had appointed them.¹ Serious attention was paid to the possibility of turning the College into a cluster of flats. While financially this seemed feasible in the running, the capital cost was prohibitive, the site unsuitable for children.

The Two Colleges:

It was at the Joint Commission Consultation on Theological Training at St. John's College, 16th August, 1965, that, through the Warden, Canon R. S. Foster, the recommendation came: "That in view of the fact that the Church of the Province of New Zealand may be erecting a new student block on the site adjoining St John's College, the J.C.C.U. invite the negotiating Churches to consider the possibility of establishing a Union Theological Seminary on this

¹ Concern had already been expressed at Conference, Minutes 1964, p.123/2.

property in Auckland.”¹ In particular and recognising that the Churches would need at least two main theological centres, one in Dunedin and the other in Auckland, the invitation was made to the Congregational and the Methodist Churches to bring their training programmes across to St. John’s.

The question was revived in September 1970 when, in a letter to the Acting-Principal, Canon Foster wrote: “I was authorised by the Governors yesterday to enter into discussions with you concerning future developments between our respective Colleges and of theological training in Auckland.” The following month there was a meeting of the combined Staffs who agreed unanimously that the work of St. John’s and Trinity Colleges be brought together. They approved the idea of establishing “Trinity Hall” on St. John’s land, having its own autonomy but sharing administration and teaching with St. John’s College. The Chapel would be made available to the total community but the traditions of both Churches would continue. It was stated that such a project was possible to implement since it was independent of the move towards union.

In the meantime invitation came to consider a more formal link with Knox College in Dunedin developing further the bond created through the former Congregational section. When the matter was discussed openly both with Anglicans and Presbyterians, it was seen that the future of Methodist work should remain in the North.² Polynesian students, under the leadership of Mr Irwin, were transferred to Knox College where a very significant Department has emerged.

Following an invitation from the St. John’s College Board of Governors, a joint meeting was held on 1st July, 1971 between the St. John’s Executive and fifteen representatives of the Trinity College Council.

“Unanimously it was recommended that the respective governing bodies move towards the establishment of a united Theological College in the future on the St. John’s College site.” The Staff were authorised to continue joint teaching. The Principal had been invited to give a course of lectures in the Intertestamental field at St. John’s College in 1969. Mr Silvester gave lectures to a combined class in 1970 and 1971, Dr. Ziesler and Mr Rosevear combining New Testament classes in 1971 also.

The Methodist Conference received with pleasure report on these developments and authorised the Council “to continue negotiations with the Board of St. John’s College with a view to establishing a united College under a Joint Board in 1973.”³

1. Minutes 1971, p.286.

2. The Presbyterians had made a previous approach for some form of combined Theological Training. In response it was argued that the time was not ripe. Union should precede. Minutes of Council, October, 1930.

3. Minutes 1971, p.288.

Motivation:

It can never be easy to break camp and move on, especially when cherished dreams and traditions and a proud history gather around a particular historic site. Why was the decision made? It can hardly have been to save money when, at \$40,000 annually, student allowances and fees alone practically double the former House and Services budget for the total Trinity institution. It was not to avoid difficulty or to eliminate administration which have a way of persisting even in changing forms. Rather was it an act of faith and something in which to believe. The first meeting of the combined Staffs commended the venture as appropriate for Churches who had joined in an Act of Commitment and as embodying the Lund Principle of doing all things together that were possible without loss of principle.

The Developing Pattern:

Although the Staffs had envisaged the emergence of a cluster of Colleges after the pattern of the Melbourne United Teaching Faculty, the Anglican leadership urged the development of a completely united College. This became the recommendation of the negotiating committee that there should be one College, to be known commonly as "The United College of Saint John the Evangelist". In the meantime Canon Foster had returned to England and the Acting-Warden, the Reverend W. J. W. Rosevear, and the Principal began to give substance to the dream in sketching the contours. Trinity students travelled across for four mornings each week, the Fridays being kept for separate activity in each place. Closer details of administration awaited the arrival of the new Warden.

Finance:

Anglican generosity had offered Trinity College not only the housing of its students, the normal Methodist intake averaging eight students per year, but also the payment of allowances and even Staff housing and stipends. Most appreciative, the Trinity College Council, nevertheless, wished to come as full partner and to pay its way. It was anxious to build Staff houses until the difficulty was pointed out of putting Methodist property on Anglican land.

Agreement was reached by which the Anglican Church did maintain its offer to give housing to single students in the Selwyn Block and provide flats for the married students, a magnificent gesture. The Methodist Church would pay for everything else, student allowances and expenses, on parity with those of Anglican students, keep for single students, staff stipends on Methodist parity, and rent for the two houses that were erected.

The leasing to the Government of the Trinity College property for a School of Physiotherapy under the control of the Auckland Technical Institute made the venture financially possible. The lease was for three years with the right of renewal.

Moreover, Probert Trust undertook to supply stipends for the teaching Staff and released the Council from an accumulated debt of \$12,000 involved in the rehabilitation of the buildings. In 1972, at the Whangarei Conference, the Council relinquished its claim on the Connexional Budget and in the years since has not needed to seek financial help from the wider Church. The College did not by this in any way become independent of the Church, nor wish to be.

Change in Staff:

Having seen initiated the combined work of the Colleges in which he firmly believed, Dr. Ziesler indicated his wish to return to England where he was already well established as a New Testament scholar. Both Churches valued his contribution highly but respected his request. He was appointed to the Theological Department of St. Matthias College, Bristol, an Anglican Foundation, and more recently into the Faculty of Theology of Bristol University. An outstanding Tutor, he was also a fine colleague. Since Methodist numbers were small and the work at St. John's College was combined, the Council did not make a new appointment. Instead Dr W. R. G. Loader, minister at St. Paul's Church, Remuera, recently returned from doctoral studies in Mainz, was invited on a yearly basis to assist two mornings weekly in New Testament Studies.

New Warden:

On 1st March, 1973, Dr Francis I. Anderson, a foremost Old Testament scholar, was inducted as Warden. In the service, both Churches pledged 'fullest resources and support to the joint venture now begun' and declared together: "The Anglican and Methodist Churches of New Zealand are partners with others in seeking to make visible the unity we have in Christ. As we have followed this way, we have grown in understanding of one another and in gratitude to God. We have already expressed our new assurance in the Act of Commitment . . . As part of the fruit of that commitment . . . by the decisions of our two Churches we have brought together the theological colleges of our Churches, the College of Saint John the Evangelist and Trinity College, to share as one College in the preparation of men and women for the ordained Ministry of our Churches. By this action our Churches make clear again their intention to move forward resolutely together in one of the most vital areas of their life. We believe that only by such sharing together in the resources of scholarship, of Christian worship and devotion, of pastoral care and concern, shall we best serve Him who has called us to the service of His Kingdom."

All this was in line with an action of friendship of over a century

fore when Samuel Marsden invited his younger Methodist associate Samuel Leigh to come across to New Zealand. This opened another door in the New Zealand mission.

the Charter:

Fully united work began in 1973. Methodist Staff commuted from staff houses, then from temporary accommodation. The student community was integrated and the Staff became one body. In effect there was one College but, at the point of administration, there was necessarily a divergence of responsibility towards the parent churches. Dr Anderson gave lectures in the University Biblical History and Literature course, while the Principal taught Hebrew in the same Department of Classics. In its final separate year, 1971, there had been in the care of Trinity College twelve Methodist, five Presbyterian theological students, one training for the Samoan Methodist ministry, five in the School for Christian Workers, two training for the Diaconate, together with forty-five University Hostel students, three private students, a company of seventy-five. A continuity flowed between the old and the new, although there was a parting of the ways for the College and Hostel. Even so some personal links remained, two former Hostel students moving to St. John's College, Christopher Apthorp and David Brownsmith, while another later joined the Staff, the Reverend B. Rowe.

There were certain visible signs. The library found a new home in the Atkin Room. Specially featured are the Ranston and Paris collections, Methodist history, biography and theology, Methodist periodicals, the Baumber Collections of New Zealand books, South Pacific Missions, the Church and Mission. Show cases display museum treasures. Filing cabinets hold Missionary journals, series and correspondence. Mrs Bright, the Librarian, has been gradually incorporating Methodist books, on separate title, into the main catalogue, for the whole Library to function as one. Two Japanese oak stands, presented by Mr F. B. Parker, stand in the periodicals' Room. The billiard table, television set and kitchen trolley have proved a non-theological dynamic for College unity. Church and Society Commission and Continuing Education departments have loan of the Gestetner Duplicator presented to the Methodist Staff by former students.

Progress towards stability was as remarkable as it was rapid. The very success of the venture sharpened rather than blurred differences in ethos and made urgent the shaping of the College for the future. While the Staff of each College was accepted and it was agreed that there should be joint replacements on the basis of merit, there were stubborn factors in the legal situation yet to be considered. The enabling Act of Parliament of 1972 had declared St. John's to be a General Theological College with power to gather in

students of other Denominations. Methodists were named by the General Synod. It was still an Anglican Foundation. Only bona fide Anglican Staff members could receive financial support from the Board of Governors. Where did the lines of pastoral responsibility lie with regard to students? At the request of both Warden and Principal, the controlling bodies were asked to provide definition to enable the College to continue freely with its task. A Charter emerged recognising the Warden as having final responsibility within the College, the Principal as having pastoral responsibility with regard to Methodist students. "The appointment of the Principal rests with the Conference of the Methodist Church, to whom he is responsible for the pastoral care and training of students of his own Church." All appointments would be made with the concurrence of both Board and Council. The College retained its historic name but the public notice boards indicate the ecumenical nature of training for students both for the Anglican and Methodist Churches:

"The College of St. John the Evangelist
The Provincial College of the Anglican Church in New Zealand
in association with Trinity Theological College
of the Methodist Church in New Zealand."

A constitution is intended as an aid to freedom of action for the good of the whole body and that is how it has been regarded. Anglican representatives on the Joint Executive have discussed possible further changes in the governing Act.¹

Administration:

As long as the parent Churches remain separate, it is inevitable that some parallel structures persist, Board of Governors and Council, St. John's and Probert Trusts. The common life of the College however is under the superintendence of a Joint Executive of twelve, with Staff and Student as well as Denomination representation. It has an even closer oversight from the weekly Staff Meeting, which again has on it two student representatives. The weekly Colloquium involves the whole College in shared concern and discussion. A tutorial system seeks to keep in pastoral touch with the community. Anglicans and Methodists are intermingled and share in all areas of life and responsibility.

The Warden:

Dr. F. I. Anderson resigned at the end of 1973 returning to Australia. For the next three years the College, under the leadership of Canon W. M. Davies, moved into a period of growing stability. Canon Davies brought with him not only an informed enthusiasm for F. D. Maurice but also a particular contribution in the areas

1. The 1978 General Synod passed a Bill presented by the Rt. Reverend P. W. Ma opening membership on the Board of Governors to Methodists.

ministry and Spirituality. Mrs Davies, in her active participation and hospitality helped to build a strong sense of community. The College proceeded very effectively on a basis of mutual respect, personal trust and consultation.

Dr. and Mrs R. B. Pelly arrived from Westcott House, Cambridge, in 1977. Dr Pelly assumed the Wardenship of a College of seventy-two, some nineteen of whom were Methodist.

Common Life and Worship:

With its encounter of traditions, the College is a proving ground for the emerging Church and not without some cost. If current ecumenism requires the language of action rather than words, the chapel is the place where most sharply the differences emerge. Catholicity permits within itself diversity and flexibility. Differences have been intensified rather than blurred. Progress has been made in recognising areas of hurt and disappointment and in learning how to deal with conflict as it arises. Not to seek easy solutions, the College has set itself to a stimulating if prolonged exploration of styles of worship appropriate to a unique community in an experimental situation. In such an area, minor difficulties can assume a disproportionate magnitude, obscuring the deeper issues. What has been removed. The Methodist adoption of ecumenical socks, alb, communion stoles, and preaching scarf has taken away the unnecessary apartheid of black one day and white the next. The connexion has begun to follow the pattern. There can be no crying shame when it does not exist. Cheap ecumenism is as uncreative as cheap denominationalism. Much has been achieved but it is clear that much has yet to be done in discovering ways of authentic worship, in the life of Christian obedience.

The close association of the Colleges inevitably raised its own questions. Furthermore, the visit in 1972 of the Selwyn lecturer, Canon Basil W. Moss, prompted a thorough reappraisal of styles of learning and methods of training. Diversity of approach was looked for as the College sought to gather appropriate courses and programmes around the student, rather than fit him into a mould. Prolonged discussion took place on the possibilities of a cycle of tools, Themes, Thesis, of breaking the courses further into semester units, of cell group study, self-directed research, of practical project plus diary reflection. All have found some visible expression and St. John's College is still in the process of developing its style and programme.

The academic year was increased by five weeks in 1974 to permit an intensive programme for first and second year students in practical work in urban survey, chaplaincy work in prisons, industry, hospitals, service in circuits and parishes, this in addition to practical involvement in counselling, in institutions and parishes throughout the year.

Continuing Education:

A significant consultation at St. John's College in August, 1973 on the educational needs of those involved in the Church's ministry underlined the conviction that training for ministry is life-long. Training prior to and following ordination belong together but there is wisdom in seeking to discover what is appropriate for each particular phase. The St. John's College Board of Governors offered to assist by providing a base at the College for someone who would help the Churches discover needs and potential. In 1975, the Reverend B. K. Rowe was appointed Fieldworker, on an ecumenical basis, in Continuing Education for Ministry, also to work part time within the Pastoral Theology Department in the field of Ministry and Christian Education. This new pioneering venture has become essential for the effective working and good health of the Church's Ministry. In a short time much has been achieved.

Changes in Staff:

In 1977, after fourteen years' service in the Department of Systematic Theology, the Reverend John Silvester retired. He has been set free to concentrate on his discipline and he gave to it a strong philosophical understanding combined with readiness to make available theological insights arising out of a well stored mind. He kept abreast of his field. Theology for him was a discipline with substance. A keen harrier, he was the fittest member of the Staff — and perhaps of the College.

The Reverend I. C. E. Ramage, also in 1977, returned to the Circuit Ministry after six years in which he helped many explore the relationship between theological affirmation and the Church's ministry of healing and wholeness. Methodism was never without its witness.

The Reverend Dr. W. R. G. Loader completed five years of service to the College giving expert assistance in the New Testament department. He has been appointed Lecturer in New Testament Studies in the Australian Uniting Church Theological Hall in Perth.

Lectureships:

To ensure that there would be never fewer than two full time Methodist members of Staff at St. John's College, with the approval of both Churches, the Council decided to endow two Lectureships: the Ranston and Wesley Lectureships, the first marking academic continuity with Trinity College, the second the relationship with wider Methodism and the inherited conviction that, for a College of the Church, the world is the Parish. Conference appointed the Principal as Ranston Lecturer for 1978.

Wesley Hall:

To provide further facilities for an expanding College, the Board of Governors commissioned the erection of the fine administrative

nd teaching centre, Wesley Hall. It was opened jointly on February 23rd, 1975, by the Archbishop, the Right Reverend A. H. Johnston, and the President of the Methodist Conference, the Reverend W. J. Morrison. Not only the ecumenical but also the cultural dimensions were emphasised from the beginning and symbolised in the Maori panelling of the main hall. This panelling was unveiled and dedicated by the Reverend R. D. Rakena. The plaque at the main entrance carries the inscription from Galatians 2:28:

“Kotahi Katoa I Roto
I A Karaiti Ihu”.

Three new classrooms, equipped with visual aids, relieved congestion. In the administration section, a room set apart for the Principal provides a visible meeting point for Methodist students and visitors.

Relations with other Colleges:

The Joint Board of Theological Studies has kept in close contact particularly St. John's and Knox Colleges. An even wider association was desirable and this became possible in the establishment in 1976 of a New Zealand Chapter of the Australian and New Zealand Association of Theological Schools, with the Principal as Chairman and the Reverend W. J. W. Rosevear as Secretary. The Otago Bachelor of Theology degree was opened to permit the taking of two stages through approved Auckland Colleges. Attempts to establish either a joint Faculty in association with the united Teaching Faculty of Melbourne or an Auckland College of Divinity with its own charter have not yet succeeded but discussions proceed. Some thought has been given to an across-the-Pacific network of Colleges providing a Pacific-wide validation of work at tertiary level. Not to inhibit a dynamic preparation for ministry but rather to make further cross-fertilization of traditions possible, the search will continue. It is likely that this chapter will become more fully indigenous. Catholic and Baptist Colleges participate as well as those of the Joint Board of Theological Studies.

It was a symbol of some significance that a Methodist Principal was invited to represent St. John's College in offering courses at the Bishop Patteson Theological Centre in Guadalcanal and the Torgil Centre in Vanuaaku, over a five week period in 1977.

Lay Studies:

An approach through the Presbyterian Church has opened the way to the development of a Lay Studies centre within a mile of St. John's College. Again with particular reference to the Presbyterian Parish of St. Heliers as a context for learning and research into lay leadership and service, the scheme is envisaged ecumenically. The Methodist Church through the Trinity College Council is involved. Possibilities of wider participation are under review. In its report to



WESLEY HALL

the St. John's College Development Committee, the Council spoke of the value of lay and professional, at some point, training together. Lay presence can enrich professional understanding of its own responsibility, message and ministry. As experience has shown at the School for Christian workers, Theological training belongs to the whole Church family.

An open Future:

So much progress has been made that it is difficult to realise how quickly it has happened. Anglican initiative and generosity have opened a new world and Methodists have sought to contribute their treasures. A well equipped Staff of nine, specialists in speech and music, a constant stream of visiting scholars of world renown, congenial conditions on a magnificent site provide a context of constant stimulus and enrichment. Training is found to be not a preparation for some distant task but a present experience of ministry through the Church. Students leave the College with a degree of commitment to one another. The later work in the parishes has already taken root. Yet this is just a beginning. Success cannot be taken for granted. There is a future to be won.

VI

THE MINISTRY OF SUPPORT

In the Church there is no solitary service. The Trinity College story would not be possible without the accompanying record of the skilled leadership, counsel and support given so generously by so many. Behind the day to day life of a College lie the work and the decision that make it a reality.

The Council:

A College Council of thirty ministerial and lay members brings together wide practical and academic experience. Trinity College has been fortunate in those who have accepted this work as part of vocation and who have been sensitive to the ethos and vision of the College itself. Some have given many years to its welfare, James Tyler, A. C. A. Sexton, L. F. Rhodes, J. H. Blackwell, W. E. Burley, T. L. Hames, G. S. Gapper, C. K. Wigglesworth, K. J. Rosser, J. S. Caughey, C. W. Firth, Mrs N. Tibble. Mr A. Peak followed by Mr I. W. Peak served throughout the story as Legal Advisers to the Council. Mr F. M. Winstone for twenty-five years carried the College through financial difficulties as Treasurer. His son, Mr W. F. Winstone was Treasurer for a further demanding twenty-five years before handing over to Mr L. V. Riesterer, a former member of the Hostel. Mr A. Neal contributed as an architect while Mr F. M. Souster saw through the mammoth task of the rehabilitation of the buildings. Mr A. McKerras has guided the Council in its dealing with Government departments. Others named in the Minutes of Conference have given valued assistance. Representatives of other Church Departments, particularly the Reverends G. I. Laurenson and B. M. Chrystall brought a special strength and quality of assistance.

They also serve "who merely stand and duplicate" was the word of Archbishop Fisher at the Amsterdam Assembly in 1948. Essential to the continuity of an institution involving people and placements is the work of those who are responsible for literally thousands of letters and the meticulous keeping of records. Their too is a task of co-ordination and reporting. Secretaries from the beginning have been the Reverends F. E. Leadley, Angus McBean, F. J. Parker, E. W. Hames, J. F. Jack, J. H. Bailey, G. R. H. Peterson, A. R. Penn, L. P. Schroeder, E. R. LeCouteur, I. Greenslade, P. P. Rushton, J. H. Osborne, T. L. Bennett.

As mediator between Council and Conference, and, as pastor to Staff and Students, the Council Chairman carries a special responsibility. Stature and statesmanship have marked the leadership. A Principal has so often turned to them for guidance in the shaping, and timing of decision.

The office, at first, alternated annually between the ministers and

women. When special projects called for more continuity, the terms became longer. Several former Trinity students, the Reverends R. Cornley, R. F. Clement, L. Greenslade, A. K. Petch and D. B. Gordon have steered the College through its changes in Staff into the ecumenical era.

The Probert Trust:

The affairs of Probert Trust have been handled over the years by Messrs. Buddle, Weir and Company and a group of trustees who have sought to provide a firm financial base for theological training in Auckland. Only the wisest stewardship has enabled the Trust to survive the difficult days, and to bring it to a point of stability where it can match the future.

The increase of funds has already brought nearer to fulfilment the concept of the extended College. The College is not a kingdom but a meeting point of many interests, a centre for pilot projects in theological training. Increasingly it can assist in a policy of decentralisation by giving financial and other support as required to local and regional educational programmes. It has given financial assistance to a growing number of the ordained ministry for further training overseas.

Conference 1976¹ approved guidelines for the disbursement of college income. To keep faith with the terms of the original endowment, priority is given to allowances for College students. And it is proposed, however, to assist those whose training will not necessarily be in the institution. A further capital sum of \$40,000 is envisaged, incorporating the Prize Funds, the Robert Lamb Library and the Scholarship Foundation to assist special projects, such as Study Leave, for Staff and Students. A further \$100,000 capital would provide income for the growing programme of Continuing Education for Ministry. These are still dreams of the future with less than a third of the capital in hand. Even the income from \$300,000 will not match all the needs of the Church in its educational programme but it is a significant step along the way.

The Future of Trinity College Buildings:

For two years a combined Methodist and Anglican committee explored the question of the future use of the Trinity College buildings. There had been no thought in the beginning of leaving them without some alternative worthy educational use. Would this be the centre for Lay Studies? There had been in this possibility Presbyterian as well as Anglican interest. The site right in the heart of the City, near Hospitals, Prison, and University, in touch with Multi-Polynesia, offered a living context. The main buildings however, just did not suit modern educational needs. The Houses themselves had more to offer. Would the Maori Division be

¹ Minutes 1976, p.244.

interested in establishing a Marae to provide a new setting for the exploration of community and meaning? This did not find favour and, in any case, had been anticipated in the Anglican Marae, two blocks away at Holy Sepulchre Church. Would it become a Church Hospital, a centre of the Therapy so dear to the hearts of Mr and Mrs Ramage? Again the suggested smaller scheme involving houses alone did not match the vision and the needed Government subsidy was too remote. Ecumenical judgement made it clear that the land itself, so steeped in tradition, was not needed in any foreseeable future for the work of the Churches in Auckland. The Government Educational and Health Departments' interest in establishing a Community Teaching Hospital on the total Grafton site ran counter to the City Council desire to see retained there a population belt. Increasingly the Council has depended upon the College buildings as a revenue producing asset to further the essential task. Staff houses were let privately at moderate rents sometimes to assist other Church Departments. The Chapel became, under the Reverend John Bluck, Editor of the New Citizen a social service centre for the Grafton community. It has recently become a Chapel for the Antiochian Orthodox Church.

The Council seeks for the Trinity College property a worthy use in keeping with the original gift, and contributing to the essential welfare of the community.

VII

REFLECTIONS

In the long story of the Church, the Theological College is a comparatively recent arrival. The idea of gathering for a time into a community of life and work, then scattering into the world of need and action is not of course new. Society cannot function without its institutions nor can they be ignored even by those who wish to destroy them. They can, it is true, dehumanise and become an inhibiting tyranny. They can serve the larger good. The distinguishing and saving factor resides in the vision they capture.

The College must stand apart as trustee of the living tradition, as ferment and centre of present experience and experiment, as seeking to discern the movement of the Church in the future. This is an impossible task but, as Franz Overback once said: "The only possible new basis for theology is audacity".¹ Unless the work of a college is rooted in the continuing reality of the Church and alert to crises as they arise out of the contemporary way, it surely must fail. Its task is not to prepare for specific situations, since by the time we reach them, they have changed. It is not a contemplation of some remote obligation out there but the here and now encounter of those living under the Word of God. The emphasis then is upon the growth of the person, the developing capacity to detect the real questions as they surface, an understanding of the resources of the Church with freedom to summon them to the point of need, upon an equipment with the skills of ministry. It offers an interplay between the academic and the practical, the given and the unexplored, the theological and the pastoral. The need of the contemporary world for the good news is so urgent that the time the Church can spare for training is of inestimable value. The demand on ministry is such that it is no service to short-change or cut-the-corners in its equipping. Whether this ministry be in the traditional parish, self-employed in industry, out in the sectors, training is essential to sustain it, provided that this be appropriate to the purpose. Methods will keep changing as a College seeks to provide relevant people. Whatever the mode, there is no substitute for sound learning.

What assessment can be placed upon the forty-three years of Trinity College?

Some features of the story call for comment. The first is surely that, whatever the technique employed, verbal or visual, formal lecture or dialogue, truth is conveyed through the personal.² There is no stereotype in theological tutor. What finally counts is that enthusiasm is communicated, that thought should reach down to the roots of the mind, that people are left questing in integrity in a larger world.

Quoted by Heinz Zahrnt in "The Question of God", Collins, 1969 P.11.

²Phillips Brooks defined preaching as truth through personality.

A second continuing sign is that finality never is reached. Each phase has its dreams and its disappointments. Lack of finance was crippling, erosion of time and energy pressed upon a Staff anxious to keep fresh and relevant in their respective disciplines, but, through it all, an impact was made that is incalculable. In the Christian way, though human aspiration is changing and transitory, the dream after all is God's and brings its own life.

A third salient peak is the inspiration that never fails to stir the spirit as, each year, a new intake of students brings fresh sign of the Church's renewal of her life and leadership. Again there is no stereotype in candidate for ordination nor any real substitute for a sense of vocation. The Church needs all the resources that come in personality and equipment. A new feature is the offering of both wife and husband for Ordination. It is the privilege of a College to nurture the development of such gifts.

Some 573 students have passed through Trinity College since its inception. The only satisfactory test of a College, finally, is in the quality of the contribution of its members. It needs the Minutes of Conference to list all who have made their mark in Church and Society and in the lives of men and women, amongst youth and age. They have their representatives, among them, Maharaia Winiata, a new kind of leader, Harold Darvill, Tawera to the Maori people, Russell Marshall expressing Ministry as Member of Parliament, Owen Kitchingman pioneering industrial Chaplaincy at Deep Cove, Leslie Clements breaking new ground in Prison Chaplaincy and Marriage Guidance for the Department of Justice, taking his skills further to the World Council of Churches Secretariat in Geneva, Brian Turner in Christian World Service, Donald Alley giving his life for the Solomons, Haddon Dixon, Director of Corso, Ashleigh Petch, Chairman of the Joint Commission on Church Union, Phyllis Guthardt at Bossey, Evan Lewis establishing a University Department for the Church in Indonesia, William Laws, teacher and administrator, Bernard Chrystall statesman and pastor, Morehu Te Whare member of J. Team, Robert Thornley advocate of the World Church and of the Church in the World. There are so many more. Each has contributed his or her own chapter but each would acknowledge the opportunity at least that Trinity College offered.

Theological training today continues under favourable conditions. Close ecumenical contact does, necessarily, raise its own questions. Every year, as each new group of students discovers for itself the meaning of life on the boundaries, a combined College has to win its way. Nevertheless, a wide ranging corporate life, the gathered experience of two traditions, the larger staff, provide an exciting new context. Does this mean that a better work is done? Does a

more sophisticated methodology still leave room for intuition and initiative? Are there the resources of spirit, the sense of mystery and worship to undergird the contemporary pragmatism? Is the action constructive and is the reflection really informed? These are open questions.

A report presented to a Staff meeting in 1974 began: 'History has provided us with a rare opportunity to prepare for, plan and experience Christian life and mission in a pluralist, multiform, and rapidly changing world. The New Zealander, Maori and non-Maori alike, inherits a rich tradition both Polynesian and Western. He is becoming increasingly subject to many influences, English, American, Continental and Asian. Unsure of his future, he feels himself to be on the periphery, stranded on the shorelines of the colonial processes. How can he possess his past and yet become more truly himself?

"A Theological College has a major obligation to work towards the indigenisation of the Good News in terms of New Zealand's multi-cultural emerging society. Essentially part of the Church, yet permitted to stand at a distance from its constant pressures, the College is given the opportunity to reflect upon and prepare for ministry in such a world.

"St. John's College provides a meeting for many interests, cultural and ecumenical. While the Maori wonders if this interest in things cultural may be a new form of Western imperialism, the importance of developing a community of affection, service and dialogue together cannot be too greatly emphasised.

"A significant beginning has been made at St. John's, but imagination and resolution are needed to grasp the full potential of the situation."¹

This is a new story. The next phase will see further emphasis upon interdisciplinary learning in context. Will other Churches eventually share in the venture? Will this mean the reappearance of the idea of a cluster of College houses around common facilities, representing different traditions? Some have discussed already the possible joint ordination of those who have trained together.

General Synod 1978 opened a door.

Spiritus ubi est ardet.

1. "The College Ten Years Hence", J. T. Tamahori, G. A. W. Armstrong, J. J. Lewis.

PRINCIPALS OF METHODIST COLLEGES IN NEW ZEALAND

Thomas Buddle	Grafton	1844-1849
Alexander Reid	Wesley College, Three Kings	1849-1869
Thomas Buddle		1876-1882
William J. Watkin		1882-1885
Alexander Reid		1885-1891*
William Morley		1892-1893
William J. Williams	Prince Albert College	1893-1896
Joseph H. Simmonds		1896-1911
William A. Sinclair (Acting Principal)		1912-1912
Charles H. Garland	Dunholme College	1912-1918*
George T. Marshall (Acting Principal)		1919-1920
Charles H. Laws, B.A., D.D.		1920-1929
Charles H. Laws, B.A., D.D.	Trinity College	1929-1931
Harry Ranston, M.A., Litt.D.		1931-1941
Eric W. Hames, M.A.		1941-1963
David O. Williams, O.B.E., M.A., Litt.D.		1963-1970

In August 1970, D. O. Williams left to take up a position with the Pacific Theological College in Suva, J. J. Lewis becoming Acting Principal.

John J. Lewis, M.A., B.D., Ph.D.	1971-
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*Died during year of office.

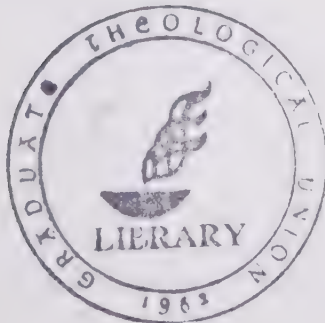
PERMANENT STAFF

W. T. Blight, B.A., B.D.	1929-1939
J. A. Ziesler, M.A., B.D., Ph.D.	1962-1972
J. Silvester, M.A.	1964-1977
I. C. E. Ramage, M.A.	1971-1976

Methodism In New Zealand

**Resources for Historical Research
in the Alexander Turnbull Library**

by J. E. TRAUE,
Chief Librarian, Alexander Turnbull Library.



Published by
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Box 5023, Auckland, N.Z.
as No. 32 of Its Proceedings, December, 1980.

N4
FOREWORD.

This issue of Proceedings brings to members a wealth of information about resources for students and others interested in learning more about 'the Methodist Story', housed at the Alexander Turnbull Library, situated in the Terrace, Wellington.

The Lecture was delivered originally by Mr J.E. Traue, the Chief Librarian, at the Annual General Meeting of the Society held at the Library on Saturday, November 6th, 1976. We regret the long delay in publication, but the manuscript was lost, and it is only recently that we were able to secure a duplicate copy from Mr Traue.

The Society records its warm appreciation of Mr Traue's kindness, both in preparing and delivering the Lecture and enabling us to hear the same in the comfortable surroundings of the Library itself.

We express the hope that the information herein will be of great interest and value to our members, and also to others engaged in historical research.

L.R.M. Gilmore, Secretary,
Wesley Historical Society (N.Z.)

December, 1980.

METHODISM IN NEW ZEALAND:
Resources for Historical Research
in the Alexander Turnbull Library.

(1). INTRODUCTION.

In my preliminary discussions with your good secretary Miss Gilmore I described the content of my lecture this evening and I quote, "original materials for research on the history of Methodism in New Zealand held in the collections of the Alexander Turnbull Library". I should now like, with your permission, to give a formal title to this lecture thus: "Methodism in New Zealand: Resources for Historical Research in the Alexander Turnbull Library." This formulation places the emphases with greater precision than my original description. The first element is now "Methodism in New Zealand", the particular concern of the members of the church; the second element is "Resources for Historical Research," the concern of the Wesley Historical Society and of historians; and the third element is "The Collections of the Alexander Turnbull Library", the concern of librarians and librarians. These three elements and their concerned publics - Methodists, members of the Wesley Historical Society and of historians, librarians - have special relationships. I trust that in the course of this lecture we shall come to understand the nature of these relationships and their bearing on the future of historical research and publication in New Zealand.

I shall begin with the subject I know most about, the collections of the Alexander Turnbull Library, and as the evening proceeds move out from my home base into the, for me, uncertain bounds of Methodist historical scholarship. I trust that you will extend to me a helping hand if I falter and stumble on your ground, for I cannot claim that I look upon all the world as my parish. My expertise is in librarianship, especially the management of national resources for historical research, and not in the writing of history. My knowledge of Methodist history is as ashamed to admit only marginally above that of an informed man.

(2). THE COLLECTIONS OF THE ALEXANDER TURNBULL LIBRARY.

The Alexander Turnbull Library, which began as the bequest to the nation in 1918 of New Zealand's finest private collection is now a division of the National Library of New Zealand and as such has assumed certain national responsibilities. The National Library Act of 1965 charges the National Library with the responsibility "to collect, preserve and make available recorded knowledge, particularly that relating to New Zealand" and the functions of the National Librarian include that of "develop(in) and maintain(ing) a national collection of library material, including a comprehensive collection of library material relating to New Zealand and the people of New Zealand."

To the Alexander Turnbull Library has fallen the responsibility to carry out those sections of the Act that concern "library material relating to New Zealand" together with certain other specialist areas such as early printed books. Our job is first to develop and maintain the national collection of printed materials relating to New Zealand. In simple terms this means we must acquire and preserve every piece of printed matter - books, pamphlets, leaflets, posters, periodicals, newspapers, annual reports, printed maps - published in or relating to this country. Thus we are acquiring under this policy the total current printed output of the Methodist Church of New Zealand and are seeking to acquire the whole of the past output either in original form or facsimile or microfilm copies. This daunting concept of the total collection of a country's printed output, a concept enshrined in our National Library Act is worth further examination. It is essentially a creation of the nineteenth century. Before then, and even now for the majority of librarians, the task of the librarian was to collect and preserve the best examples of the culture. In the mid nineteenth century, under the combined influences of romantic nationalism and a new scholarship which placed strong emphasis on comparative studies, national libraries in England, Germany, the United States and France began collecting the entire national output of printed materials without regard for quality, relevance or likely use. It was argued that no part of a nation's output

Printed matter was without significance and some even argued that the bad books produced by a society were as valuable to the social historian as the good books. Such a total collection is expensive to gather and to maintain and most countries can afford only one such collection; in New Zealand the Turnbull has been assigned such a role.

The policy of the Turnbull Library of gathering in one copy everything printed makes it possible for other libraries to be selective, to choose only the best or the most useful, safe in the knowledge that the publications they neglect will be preserved somewhere.

The Turnbull should therefore with the passage of time, because of this national responsibility, develop the best collection of printed material on Methodism in New Zealand in any library.

The Alexander Turnbull Library has also accepted responsibility within the National Library for the development of a number of national research collections. Most of these relate to New Zealand and the Pacific and support the collections of printed materials. For example we have a national photographic collection with well over 250,000 photographs on New Zealand and the Pacific; a national collection of original pictorial works from the time of Captain Cook which now comprises over 12,000 drawings and paintings; a number of national collections of original manuscripts and archives; and a national collection of New Zealand and Pacific maps. As well, because of our strengths on non-New Zealand subjects we have been given responsibility for a national research collection of early printed books, a national collection on John Milton and the English Revolution and Commonwealth of the mid-seventeenth century, and other collections near national standards on fine printing and the history of printing.

Our objectives then are to build the national collection of printed materials relating to New Zealand and a number of special national research collections which include non-printed materials such as paintings and drawings, maps, photographs, sound recordings, unpublished letters, diaries, notebooks, business records, organisational archives, in fact anything on paper, canvas, film or tape which will in the words of Alexander Turnbull "assist

future searchers after the truth" about our country.

(3). METHODIST RECORDS IN THE TURNBULL COLLECTIONS.

This rather detailed discussion of the nature of the Turnbull collections and current policies is an essential prelude to any discussion of the Library's holdings of material relating to Methodism in New Zealand. At this stage of the discussion it will suffice to say that because Turnbull must look to national needs it is likely to have strong Methodist related materials where such materials have a clear national importance. Not unexpectedly the strongest sections relate to the Maori missions with the bulk of the material falling in the period from 1822 to the land wars of the 1860s. Samuel Leigh, William White, John Aldred, Samuel Ironside, John Whiteley, Thomas Buddle, James Buller, John Crump, John Hobbs, George Buttle, Joseph Orton, James Shepherd, Gideon and Mary Anne Smales nee Bumby, Nathaniel Turner, James Watkin and William Woon, the pioneers of Methodist missionary golden age are all represented in the Turnbull collections by letters, diaries, journals, reports, notebooks and sermons. For those of you who recognise some of these names as ornaments of the collections of the Mitchell Library in Sydney, the Australian National Library in Canberra, the Hocken Library Dunedin and the Library of the Auckland Institute and Museum, may I explain that Turnbull has not by superior detective work uncovered a cache of hitherto unknown papers. What we have done to exploit modern technology to acquire copies either on microfilm or paper from sister institutions. From the Mitchell Library in Sydney have come microfilms of the papers of George Hawke, Joseph Orton's Journal of 1833 and 1840, James Shepherd's Journal 1822-25, Nathaniel Turner's papers 1836-1849 and Journal of 1853, the Wesleyan Mission papers 1856-79; from the Australian National Library in Canberra copies of James Buller's Letters 1837-39, Samuel Ironside's Diary 1839-43, Gideon Smales' copybook of letters 1843-45; from the Methodist Missionary Society in London 5,500 feet of microfilm covering most of the early records on missionary activity in New Zealand and the Pacific; from the Methodist Theological College in Auckland over 1700

et of microfilm of their missionary records. Most of this copy-
g, and it is still going on, dates from the creation of the
tional Library in 1966 and is a reflection of Turnbull's
licit role in building national research collections. Unlike
ivate collectors who acquire manuscripts for their rarity,
search libraries acquire them for their research value and in
et cases are prepared to share their treasures with sister
stitutions.

Our special treasures are the originals of diaries, journals
and letters of John Aldred, James Buller, George Buttle, Gideon
Mary Anne Smales, John Whiteley and William Woon. John
Aldred who arrived in New Zealand in 1840 on the TRITON is
represented by his original Diary 1832-1864 and by a copy of his
Journal for the same period (the original remains in private
hands). The James Buller collection is probably the richest of
Turnbull's holdings of the Methodist missionaries. We have the
originals of his Journal 1838-44, journals for 1856-57 and 1857-58,
a badly broken run of his diaries, his correspondence 1844-77, the
texts of his lectures and practically all of his sermons 1836-1881
(over a foot of shelf space), and the original manuscript of his
book Forty Years in New Zealand. James Buller's biographer will
find treasure indeed in the Turnbull collections. George Buttle,
who arrived with John Aldred in 1840, is well represented in the
Woolman-Buttle family correspondence now held by Turnbull, (the
originals are in private hands); Mary Anne Smales, the sister of
John Bumby, is represented by her two volume journal and album
1832-1860; her husband Gideon Smales is represented by his Papers
1832-76 (on indefinite loan from the owner) and his handwritten
"Anecdotes in the life of an old missionary." John Whiteley's Jour-
nal 1832-42, 1861-63 is supported by a volume of abstracts of cop-
ies of letters sent to the committee 1833-40, his papers 1833-61,
a biographical memoir by one of his children, and his notes of his
journey to London in 1831 for interview by the Wesleyan Missionary
Society. And last, but only because of the alphabet, the two
volume Journal by William Woon, the indefatigable printer, 1830-59,
a major documentary source.

The Turnbull collections, because they attempt to be all

inclusive for printed materials relating to New Zealand, and because they include a number of collections of original manuscript materials for the pioneer missionary period supplemented by copies from other libraries, can support research into the Methodist mission to the Maoris in the nineteenth century at all levels, from the amateur genealogist to the university professor. But unfortunately, when it comes to the history of the European Methodist Church, and the recent history of the Maori mission, the story is different. Our collections of printed materials remain strong, both in books and periodical publications, but the original manuscript materials, the sources most prized by scholars are few and far between. Apart from the pioneer missionaries (whose papers have survived primarily because of their missionary content) who became active in the European ministry we have only the Rev. Thomas Goodwill Carr's Life Story, a 65 page manuscript covering his life in New Zealand 1873-1917; a fragment of the papers of T.E. Taylor (Tommy Taylor); the papers of Ormond Burton; a promise of the papers of C.G. Scrimgeour; and the records of Wesley Methodist Church in Wellington, 1847-1861.

Turnbull appears not to be alone in this situation, that is of having a strong research collection on the early Methodist missions and next to nothing on the European Methodist Church. From what records are available to me the Hocken Library and the Auckland Institute and Museum appear to follow the pattern of the Turnbull. And it seems to me, though the statistical evidence is not conclusive, that the pattern of advanced research shows the same characteristics, that is of a concentration of theses and books on the early missionary period to the comparative neglect of the Methodist European ministry. Is there perhaps a causal relationship between libraries' collections and the pattern of historical research? In an attempt to test some of my hypotheses I analysed the proportions of published books and pamphlets on the Methodist Maori missions and the Methodist Church in general in the Turnbull Library's catalogue. Approximately two fifths were on the Maori missions; of all publications the majority were published this century. I then looked for a benchmark and took Morley's History of Methodism in New Zealand

lished in 1900. In 1900, with the heroic age of the Maori mission so much closer and forming the larger part of New Zealand's Methodist history, the proportions are almost exactly the same, five fifths on the Maori mission, three fifths on the European history. Today with an additional 75 years of the European history the emphasis has hardly changed. One can think of a number of obvious reasons why this should be so. Most historians prefer the long perspective rather than dealing with contemporary events; the earlier period has been researched by others, and the secondary sources are better. Some other reasons are less obvious. For most of the nineteenth century, and certainly for the pioneer period, people are pre-eminent and organisations are secondary. It is still an age of heroes, whereas in the twentieth century there is little room for the hero. In this century most of us work through organisations and it is the organisation which is increasingly conferring status, and stature, on people. Geography and biographically oriented history is more attractive and in many ways less demanding than institutional history, and the records that are available in libraries are pre-eminently geographical records of the nineteenth century. Which brings me back to the question: is there a causal relationship between what libraries collect and the patterns of historical research? I suspect that there is and that for the reasons I give it will become stronger with time. In the eighteenth and nineteenth centuries the reading rooms of the British Museum were filled with writing books. They were almost to a man self employed writers and a university academic was a rare bird indeed. Today the reading rooms are crammed with university academics and the self employed writer is the rare bird. Research in the United States, Britain, Europe, Australia, and increasingly in New Zealand is becoming the preserve of the university academic. Like the self employed writer he looks not to the general public for his reputation but to his fellow academics. They judge him on the soundness of his scholarship and a major base of sound scholarship is sound sources. To an increasing extent the writing of history is being determined by the depth of the documentation readily available in research libraries. Research libraries are assuming a gatekeeper role in historical research, that is to say,

that their decisions on what enters their collections and what is excluded is shaping the kind of history that will be written by the new professional historians. I suspect, but I can't prove, that we shall see a substantial increase in amateur historians in the near future. With higher standards of education, longer life expectancies and earlier retiring ages an increasing number of well-educated, lively minded sixty and seventy year olds with an interest in New Zealand history will be descending upon our research libraries. The first wave has arrived but is still absorbed in genealogical research; soon they will begin to look for wider historical horizons. And for this group also it is likely that their researches will be determined by what libraries have in their collections.

If I am right on the nature of the resources on Methodism held in New Zealand libraries and the likely behaviour of historians, academic and amateur, then Methodist history in New Zealand will show an increasing emphasis on the early missionary period and comparative neglect of the European Church, and that I believe would be unfortunate. I have up to now excluded the most important element in the story, the Wesley Historical Society itself which has honoured me by inviting me to deliver this lecture and must by now be wondering what I am about. If it were not for the Society's publications on the European Church the balance in favour of the missionary years would be even greater and the history of New Zealand Methodism would be so much the poorer. But I suspect that the Society's role in the writing of Methodist history must of necessity be circumscribed. The role that it has filled admirably in the past and will continue in the future is the essential one of historical compilation, the assembly from the basic records of the salient facts and dates. In this the Society performs for Methodist history the same role that the local historical society fulfils for the secular history of New Zealand. From the compilations others draw for speeches, sermons, pamphlets, articles, and general histories, and above this is the realm of the historian who addresses himself to cause and effect and attempts to draw lessons from the past. I suspect that the pressures of modern society will effectively preclude most of

our members from aspiring beyond the level of compilation. William Morley managed in the nineteenth century to combine his duties as connexional secretary with the writing of his monumental History of Methodism in 510 pages. What connexional secretary today could hope to find time for an equivalent work? The pressures of the age are such that the John Owens of this world are the most likely to make the final assessments; especially as the emphasis moves as it must from the heroic age to the age of institutional history.

TWO INTERESTING METHODIST DOCUMENTS.

I should like before I conclude to read to you from some old documents written in the middle of last century and then from a new document compiled in this library within the last year

A LETTER FROM THE REV. GEO. BUTTLE TO HIS SISTER.

Waipa, June 23, 1855.

My dear Sister,

If you and your dear husband were now here I could take you to a place not far from here, where there are collected some two or three hundred natives. Taking your stand in the midst and looking round upon them, I think it most likely your impression would be of poverty and want, of dirt and general wretchedness (a few cases excepted) - they are the most finished picture it had ever been your lot to behold.

When I told you that these same people at whom you are looking on the point of paying £400 within some 20 for a flour mill, can imagine what your surprise would be. In your mind the two sides would not be easily reconciled, but it is so, as I can state from personal knowledge, I having been their treasurer in the fair. One hundred and twenty-seven pounds they have already paid to the mill-wright, two hundreds are now in my hands and which will be called for in the course of a week or two, and the remaining fifty-three pounds forming the last payment and making in all the sum of £380 to be advanced on the completion of the mill. I think I hear you saying: "The New Zealanders are a wonderful people." They are. But it requires a near and personal acquaint-

ance with them in order to credit some things which might be told of them. They have been repeatedly termed (and I think with a great deal of propriety), adult children. Of habits of individual industry and steady application to work they know hardly anything and can do nothing but in a large combination, and under the influence of excitement; but under such circumstances they can sometimes perform wonders.

They are properly under this influence with reference to this mill they are building. Every nerve is being strained to its utmost limit of elasticity. Numbers of them have not a house which they can call their own, and very many of them, when they have put their pound or ten shillings, into the mill bag have not another penny in the world. Not another!

Since I commenced writing this, a circumstance has occurred which may serve to illustrate a remark made above in reference to their character. On the first of January of the present year, a large party took a canoe and started to Auckland to bring a pair of stones for their mill. It occupied them a whole month to do this. Being a very dry summer, on their arrival here, there was not sufficient water in the tributary stream on which their mill is built, to allow of the canoe passing up it. They remained nothing but that the stones should be taken on shore and left on the banks of the Waipa at the mouth of the smaller river. Five months they had to lie here when at length the rain came, the water rose and preparations were made to remove the stones to their destination. Instead of having two canoes, and placing one stone in each, and I fear it may be added, their laziness operating a little, not wishing to go twice, they would have on one canoe and take both the stones at once. They had got them nicely on board, and were pulling round a point of land so as to direct the head of the canoe up the small stream, when just as they were in the confluence of the two rivers, the Waipa and the tributary (what they were doing I don't know, but there is little doubt that much carelessness had to do with it) over went the canoe, every man into the water and the stones to the bottom. I was told there were thirty feet of water where they went down.

The circumstance cast a gloom over the people for a while.

and they consulted among themselves as to whether they should raise these or make application by way of request to the Governor to give them a pair of stones. They finally determined upon the former course. But see how they are situated for such an undertaking - without ropes; without blocks; without crow-bars, without crane or indeed without any other engine at all adapted for such a work. Literally with nothing but their bare hands. What do they do? First of all, they collect flax (harakeke) from which they twine very strong ropes. This done three men, stripped, dive down to the stones with one of the ropes and poles. Then partly by raising one side of the stone with the poles and partly by scooping away the sand from underneath it, they succeed in passing one end of the rope through the hole in the centre of the stone and fastening it. The other end communicates with the shore, where one and all apply their strength and by dint of sheer dragging they completely effect the recovery of their lost property. It should be borne in mind that when this took place it was nearly the depth of winter, the days very short and the weather very cold, but this work of raising I believe was accomplished in one day.

Your dear husband will not require to be told what a pair of large and heavy mill-stones are, and I can almost fancy his applauding this as an achievement.

My dear sister how I wish we could so interest them in behalf of Jesus Christ and His Gospel, the salvation of their own souls, and the education of their children. But alas, alas.

Although dear Jane and Mehetabel have done it, I must not fail to add my expression of my thanks for the box and its contents. O the scene its arrival at Waipa occasioned - some tampering for very joy of feeling; our little Jim looking down at it and weeping, not recognising anything which he could assure himself was for him. Pardon this tedious scrawl and believe me my dear sister, with great affection,

Yours Geo. Buttle.

WESLEY CHURCH INVENTORY.

The document recently created by the Library has a sturdy

no-nonsense title "MS papers 1185, Wesley Methodist Church, Taranaki Street." Some of the headings are:

Baptismal Register (Sydney Street Primitive Methodists) 1847-1895
Baptismal Registers 1883-1944; marriage registers; Meetings of
Church Trustees 1859-1875; Quarterly meetings Wellington Mission
1864-1892, 1912-1929; Wesley Bible Class Executive; Wesley Young
Council meetings; Leaders' meetings of Wesleyan Church; Brooklyn
Methodist Improvement Society; Young Men's Wesleyan Mutual
Improvement Society; Circuit Schedule Book; Young People's Society
of Christian Endeavour; Minutes of Primitive Methodist Conference
1913; Minutes of first Conference of Methodist Church of N.Z.
(Independent) 1913; and on and on it goes.

The first, by a Methodist missionary, is in the Turnbull
collections and is an essential document of our colonial history.
It is of importance in any understanding of Maori-European
cultural contact and of Christian missionary endeavour. But to
me it is not an essential part of our Methodist history.

The second, prepared by a member of the staff of the Turnbull
Library, is to my mind the essential stuff of Methodism in this
country. And it is the only one of its kind in our national
collections. If I dare summarise the burden of my major theme,
it is that for the early period of New Zealand history the records
created by Methodists are here, are alive and well, and are
producing theses, books and articles on early New Zealand history.
The essential story of Methodism in New Zealand, as far as it is
reflected in printed materials, is here, but it alone is not
sufficient to produce the regular flow of theses, books and
articles necessary to interpret the Methodist experience to New
Zealanders.

P O S T S C R I P T.

In a letter dated 19th December, 1980, Mr Traue suggests
the following Postscript be added:

"Since 1976 the Library has received another small group of
ards from the Wesley Methodist Church in Wellington spanning
years 1897-1958 which fills some gaps in the earlier deposit,
on transfer from the General Assembly Library the Journal
(9-1856) of Thomas Skinner a Wesleyan Missionary at Rotoaira
New Plymouth. The autograph album of Annie Langham from 1860-
provides some useful insights into the missionary work of
Rev. and Mrs Langham in Fiji."

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GRADUATE THEOLOGICAL UNION LIBRARY

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New Zealand.

James Watkin

Pioneer Missionary

by Roy Belmer



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Rev. James Watkin.

FOREWORD

This short tribute to the Rev. James Watkin, is of particular interest because it came from the pen of a Presbyterian minister, the Rev. Roy Belmer of Dunedin. It was originally written for and appeared in the "Southland Times", who have kindly given permission for it to be re-printed. (Since retirement Mr Belmer has become an ordained priest of the Anglican Cathedral Parish in Dunedin.)

In such a slim volume as this, much has had to be omitted, but sufficient has been included to highlight the character and achievements of the Rev. James Watkin, pioneer Wesleyan missionary to Otago (and indeed to the South Island), where he and his wife arrived at Waikouaiti on board the ship "Regia" on May 16th, 1840.

In an earlier issue of Proceedings (Vol. 6, No. 1), the late Rev. D. J. D. Hickman wrote ("Before 1848 and After" p.2):

"The Rev. Jas. Watkin, 34 years of age at this time, was not new to missionary work, having spent seven years in Tonga. Indeed his pamphlet "Pity Poor Feejee", written during his residence in the Friendly Islands, was not only the means of inspiring the German missionary, Rev. J. F. H. Wohlers, to spend more than 40 years among the Maoris on the Island of Ruapuke, between the Bluff and Stewart Island, but has been described as "one of the most precious and fruitful bits of missionary literature ever given to the world."

Thank you Mr Belmer for reminding us of this great man.

Aug. 1979

L. R. M. Gilmore, Secretary
Wesley Historical Society (N.Z.)

(1)

Several readers have asked questions about the Rev. James Watkin, the first Christian minister to settle in the South Island. He was, of course, also the first minister in the region south of the Waitaki.

Because Otago was later formally settled as an official Free Church Presbyterian colony, the earlier Methodist clergy have tended to be overshadowed, minimized and ignored. This is less than just as we shall see, for Watkin preceded Pompallier, Selwyn, Wohlers and Dr Burns, and I would contend that the later settlers scarcely understood why they escaped the difficulties with the Maoris and that the North Island settlers experienced.

Our story is complex. It reaches back to Britain, links with the Pacific, ties in with Sydney, and is associated with both the early whaling and early missionary work. Moreover, the earliest South Island settlers as well as the surviving Maoris were so few that their lives were much entangled. James Spencer, of Bluff, sailed up to Waikouaiti to get married. The Rev. J. F. H. Wohlers, of Ruapeke Island, visited his friend Riemenschneider at Otakou where he was ill. Tuhawaiki took Bishop Selwyn round the coast in his little schooner. Maoris keep turning up in other settlements.

While we will use the name Waikouaiti, it must be borne in mind that at that date it was the place we now call Karitane (Creed-town) after the second Methodist missionary. John Jones was the famous founder of the whaling settlement there. He was born in 1809. Some have said that he was the son of convict parents, but there is little evidence of this. What is more important, it matters little from this distance, as we now know how many men and women were transported for the most trivial and borderline offences, such as poaching a trout or trying to form a union.

I have rather distant connections who include a convict in their Australian ancestry. He was transported for stealing shoes, and sentenced in Old Bailey to transportation. It was the best thing that could have happened to him. He would probably have remained a poor Londoner if he had remained rigidly honest. As it was, he served a short period in Sydney, received a land grant for good behaviour and became a comfortably well-off farmer.

We are sure that John Jones was an intense individualist and most resourceful at all to which he turned his attention. His first occupation was lightering in a small boat on Sydney Harbour, and while others drank their spare cash, he saved his systematically until we find him the owner of three whaling ships by the time he was 23.

Up to this time whaling had been a long voyage, deep sea affair, full of hazards to vessels, cargo and men. Jones was one of the earliest who realized that if whaling could be shore based, it could be profitable, secure, civilized and safer. Suddenly we find him as part owner of the

station in Preservation Inlet, with Edwin Palmer, whose story we have earlier recorded. They bought the whaling base from Bunn and Co., of Sydney. By 1835, Jones had bought the Sydney Packet, an 84-ton vessel for 800 pounds, which was to be used to supply the whaling station. Then the stations multiplied as teams of men were placed further round the coast in shore bases like Tautuku and Moeraki. More ships were needed so he added the Micmac, Magnet and the Jessie to his fleet.

His first shipment of oil of 45 tuns arrived in Sydney in July, 1836. He was now employing 39 men. He had a severe loss in 1837 when the Sydney Packet dragged her anchor at Moeraki, drifted ashore and became a total wreck, but nothing turned him from his chosen path. In 1838 he bought the shore station of Waikouaiti, and replaced the Sydney Packet with the Genii which cost him 2000 pounds. His enterprises suddenly took on a new character when in that same year he shipped cattle to Waikouaiti for breeding purposes and to supply his own men with meat. This was the beginning of South Island farming and was an enormous blessing to the Scottish settlers ten years later who found a local source of cattle, horses, sheep and seed crops.

There followed a tragic event. A lad in his teens was held responsible for a boat loss at Preservation Inlet, and died after being severely rope-ended. Palmer, who was responsible, was indicted in Sydney and could have been found guilty of a charge of manslaughter, but the witnesses somehow disappeared and Palmer was acquitted.

Jones now bought out Palmer, possibly unhappy in the association. His purchase of Waikouaiti came about by chance as the original owners, Wright and Long, were brought down by a business failure in Sydney and whoever was handling their affairs was glad to sell the whole shore base at Waikouaiti for 225 pounds. The whales were towed into the river mouth at what we now call Karitane, where they were stripped of their blubber, which was melted down in try pots on the beach.

"There is a large shed," writes Dr Munro, "where the oil is tried out, greasy in the extreme and smelling like a thousand filthy lamps. The whole beach was strewn with gigantic fragments of the bones of whales and flocks of seagulls, cormorants and other seabirds, and savage looking pigs prowled around to pick up the refuse."

Rickety huts without home gardens, grubby Maori women with half-caste children soon became more noticeable. Jones was determined to raise standards. At the time he was hopeful that he could persuade Tucket, the advance surveyor, to make his place the base for the future Scottish settlement, but it was not to be.

Nevertheless, this was where the South Island was first properly colonized. Here the whalers learned how to grow crops and tend animals and sink roots into the soil. Their major farm was where Cherry Farm hospital now stands. In March, 1840, Jones brought across in the Magnet 12 married couples and others whose names were to become deeply embedded in southern history, including the Kennards, Careys, Trotters, Colemans, Glovers, Pascos and Hawkins. This created a new situation in which complete pakeha families and pakeha children were

establishing normal homes, and developing gardens. These were people concerned about education for their children, social gatherings which did not centre round a rum keg, and future questions of marriages, births and deaths. A cluster of rough and ready men was rapidly changing into a whole community, howbeit small. Jones himself was building a fine home at Matanaka, with surplus accommodation, stables, cowsheds, vehicles and implements.

In 1840 he brought out the Rev. James Watkin to become the first settled clergyman in the South Island. He met all the expenses himself, paying for the minister's family transport, providing a house for him and showing an attitude of quiet benevolence. He was too successful a businessman and too shrewd a judge of human behaviour to ignore the inner life of his staff, who had to build a new community for themselves and find lasting satisfactions in a strange country.

John Jones's stature has grown larger as we look back. Although it is not our story, we merely notice how he became rich, established commercial interest in Dunedin, once printed his own money, built a large town house and continued to be generous to all churches as the years passed by.

Dr Hocken who knew Jones intimately wrote of him: "From his wealth, sagacity and marked qualities, he was one of the most important personages in Dunedin. He could make a corner in grain, determine plenty or scarcity, and disarrange the money market. A law unto himself, and to other people, he was always ready in time of need to support his will by force of fist. Yet he was generous and ever ready to help any scheme to advance the settlement."

When Watkin arrived the shore base contained three remarkably different groups. They were the imported couples and their families, the original whalers and their native wives and half-caste children, and a remnant of the old classic Maoris who remained in their primitive state. But before we press forward, we take another glance back at Watkin's remarkable past, for his greatest work was already accomplished.

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The early history of the Middle Island, as the South Island was once called, is so interwoven with exploration, sealers, whalers, Maori activity, escaped Australian convicts and plans for settlements, that any starting point must be arbitrary. We have noticed how John Jones finally rooted himself at Waikouaiti in the whaling station which was to become a permanent agricultural settlement, and brought the Rev. James Watkin over from Sydney to raise the standards, the tone and the status of his near feudal community.

All this before any Scottish settlement, any visit of Pompallier or Selwyn, and indeed before there was a government of New Zealand.

Shortly before Watkin arrived in 1840, the Wesleyan missionary, the Rev J. H. Bumby, visited Nelson, then in a primitive condition. Three years later another Methodist, John Hobbs, also called there but they did not come south. They decided in turn there was scope for Christian work in the Nelson area among the natives and left to report back. In the meantime, James Watkin had arrived at Waikouaiti. I have always felt puzzled by the scant recognition given by South Islanders to this remarkable man.

I have the impression that our insularity blinds us to the fact that many of our larger figures have had significant careers before we meet them in New Zealand and some indeed have great careers after they leave. One thinks of the world-wide impact of Captain James Cook, of the Australian work of Sir George Grey, of the larger Australian background of Samuel Marsden, and now of Watkin himself. Parochialism has smothered Watkin's name with the much later official settlement.

Watkin was born in Manchester, England, on September 9, 1805, and he had some Welsh blood in him. He grew up in a Christian home, then almost an automatic circumstance in Wales. I had a Welsh great-grandmother whom I can still remember when I was about four. She was in her 90s. She had sailed out in 1857 on the *Indiana* to Lyttelton, an odd fact which gives me a slender but direct personal link with the first 20 years of the colony. Whenever I was taken to visit her, she was seated in what was probably a wicker chair in front of the coal fire, quietly reading a little black book of devotions. It was simply her way of life. We still have the Bible presented to her as she left by a ladies' society in Poole. Religion was an accepted part of normal and healthy living.

Watkin became conscious of a call to the ministry, and it is said that a friend who recognized his capabilities urged him to go to Oxford to prepare for the Anglican ministry, even going so far as offering to pay all fees and the expenses involved. However, James was a man of principle and decided to stick to his own church, a decision which led him into training and finally into overseas missionary work. Some comment about this is desirable.

It is not easy for us today to remember that almost the whole of Africa, Asia and the Pacific had no awareness of Christianity at all. Missionary work was at the beginning of its greatest ever worldwide expansion, and had the backing of both national leaders and the common people. There was a deep and settled conviction that Christianity had a mission to the whole world and the very idea aroused a sense of adventure and duty.

We all know that other forces were at work also. There were the ruthless traders who even included slaves as their commodity and did things which shamed Europe in later years. There was an unconscious patronising of other races and forces of imperialism sweeping people along with expansionist policies. But let it not also be forgotten that in India widows were being burnt alive with their husbands' corpses, in China female babies were commonly left outside the city gates to die of exposure as often not worth rearing, and in the Pacific cannibalism and

mayhem were almost universal. While it is fair to say that British and other missionaries believed they could bring the light of civilisation and the grace of God to many heathen and savage people, the important fact as we shall see is that to a surprising degree they succeeded.

Today the churches speak of missionaries less and less. Why? Because they have succeeded in earlier generations and now sturdy churches are settling into their second and third generations of life. Recently the Anglican Church of New Zealand brought leading Christians from Africa and Asia, and that is to say native Christians, to study the dioceses in New Zealand and offer advice. The reports of these leaders from Melanesia, Papua-New Guinea, Fiji, the Philippines and elsewhere leave us no room for complacency. Their churches are much more alive, evangelical and growing than ours.

Now Watkin was a product of this rising tide of world evangelism, which numbered among its leaders William Wilberforce, the Earl of Shaftesbury and Elizabeth Fry, notable names linked with social reform. They looked out to see churchless continents while today we look out and wonder why we lack the life of the churches in those countries. We deal with churches today and not missions.

Fifteen men appeared before the Board of Missions in London. Watkin was one of them. Another was Mr W. Woon, a noted North Island pioneer whose daughter married the Rev. J. F. Riemenschneider, the tragically ignored resident Maori worker at Otakou who was such an intimate colleague and lifelong friend of the Rev. J. F. Wohlers of Ruapuke Island, the noted Southland Christian pioneer.

Three of the men were appointed by the board to the Friendly Islands, Tongan group. In due course, Watkin was ordained in the Sloane Terrace Church, Chelsea, London on January 17, 1830, and the certificate of ordination can still be seen among the treasures of the Otakou Maori Church. Before his ordination, Watkin appeared at the Mansion House before the Lord Mayor of London, the Rt Hon. John Crowder and "subscribed to the several oaths" and was duly licensed as a minister of the gospel in the presence of the Lord Mayor. This information comes from the Rev. T. A. Pybus' very neglected but excellent book, "Maori and Missionary."

On June 30 he married Hannah Entwistle, the daughter of an eminent president of the church and principal of the Theological College. She had a surprising background, being related to the famous Scottish divine, Edward Irvine, and to the Rt Rev. J. W. Colenso, Bishop of Natal. Her ancestry reached right back to William's Normans, one of them fighting at Agincourt. She also had links with the royal house of Stuart and was keenly aware of her rich ancestry.

I wonder if we can even faintly imagine what it was to mean to such a woman to spend her life as a pioneer missionary in Tonga, to pause in the convict settlement of Sydney and to end her share of her husband's career in the little "hell" of Waikouaiti whalers. The expression was his, by the way, and well described the physical, social and religious condition of the place as he first found it. But all that was to lie in the future.

Towards the end of 1830 he and Woon sailed from Gravesend in the Lloyd. An extraordinary thing happened. King George IV was also sailing on the royal barge when he was informed that the two missionaries were on the ship passing by, on the way to the then fearsome Pacific, the very bottom of the world where convicts, cannibals and strange nations lived. The King walked to the stern and raised his hat to the ship, not replacing it till the Lloyd was out of sight.

(3)

King George IV's gracious farewell as the Lloyd sailed from Gravesend was both a magnificent and final one, for neither men were to see their homeland again. In due course, the Lloyd came halfway round the world and arrived at the Bay of Islands on January 7, 1831, nine years before the signing of the Treaty of Waitangi. There, the two Methodist ministers had much congenial fellowship with some of our earliest New Zealand missionaries, but the days passed quickly and by March 10 they had landed in Tonga.

Then for nearly seven years they did a splendid self-sacrificing work in the midst of untold difficulties, tribal wars, ill-health, utter isolation and a world of savagery. Most New Zealanders today underestimate the peril of life in most of the Pacific Islands at that time. Of course, we know what happened to Captain Cook. Tasman lost four of his crew so quickly at the southern end of Golden Bay that he was scared to land and lost an opportunity for world fame given to few.

Nor am I thinking of the native attitude to the white man. That was often much better than the natives' attitude to a rival tribe. Life was bloody, ruthless and callous when the fever got them, though casual visitors, like the men who ran away from Cook's ship on one occasion, thought they had stumbled on Paradise. It could go either way.

While the missionaries in some instances made some cultural blunders of a rather superficial kind, the white traders were often sheer evil. One only needs to read the nefarious record of Bully Hayes to see how his departure from an island would leave the natives seething against white men. The criminals fled in time but the missionaries were not the fleeing type and they stayed on to heal and sometimes to die, for goodness is very vulnerable. Who can forget Socrates, Lincoln, Gandhi or Martin Luther King! I know of no record of missionaries of the Pacific taking up arms in self defence, and of course in the end they triumphed.

Though the way was hard in the early days, very real progress was made in laying the foundations of a viable church. Watkin proved to be a natural and talented linguist. His friend, the Rev. S. Ironside, said of him, "In Lufuka and Haabai, the chief scene of his labours, many thousands of converts were won for Christ and his church."

Here we should remind ourselves that one his converts was George, the reigning prince of Haabai, heir to the Tongan throne, so we can fairly say that Queen Salote, whom we all liked so much, and the King would both trace their strong Christian tradition back to Watkin. This alone would entitle him to a place in world Christian history.

But the perfect symbol of his achievement with his other fellow workers is the famous Methodist "cathedral" at Lufuka. We have seen it on television several times recently. This is a fine church in itself with a strong vigorous congregation under royal patronage. Most tourists are fascinated by a detail in it — the unique pulpit, the communion table and altar rail formed of clubs and other weapons which had been used in the old tribal killings and placed there by the native converts.

Although it hardly bears on our story we should note that some years after Watkin had gone, escaped criminals spread rumours and lies which scared the islanders and led to an anti-Christian revolt. The work was temporarily shattered and the workers, after much ill-treatment, narrowly escaped with their lives. In due course the criminals were known and the natives reassessed the situation.

There was a long and difficult pause in the work. New clergy came in later and their success was complete. Tonga is in every sense a Christian territory from the King down to the ordinary native family. Christianity is now an inherent part of their way of life as those who know the Tongan and other island communities in New Zealand find out often to their self embarrassment, for the Islanders often wonder what has happened to our faith in New Zealand.

Of course, they have problems in our kind of world, but the Island communities attend church, give to its work, sing hymns and practise caring concern in a way that often puts us to shame. Some of them are still unable to handle drink but are they unique in that?

While Watkin was in the high tide of his Tongan work, his attention was drawn to the plight of Fiji. There cannibalism, bloodshed, cruelty to children and other things were appalling. It stirred him into action. The strangling of all the wives of a chief when he died, and the burying of infants beneath the poles of new village buildings were the kind of things which aroused him. There was one classic case where a chief used live natives as rollers to get his heavy canoe up from the sea. There is one record of over 200 bodies being eaten at a single feast.

Obviously with or without missionaries, no Government could have allowed such things to go on for very long. Nor was it ever possible to insulate these islands from the expanding world and let them live their own lives. The unscrupulous traders had made sure of that. Foreign governments had to take an interest in what was going on, while the Christian churches could not lift telescopes to blind eyes without denying their faith.

Watkin wrote a book called "Pity Poor Fiji" and this had a large influence in England. Three able men were sent out in due course and once again the story of their work reads like the Acts of the Apostles. The King, Cakabou (Thacombau) was converted and in due course

voluntarily handed over Fiji to the care of Britain. I am not concerned with the value of doing this but simply to show the profound effect of the first missionaries. The handing over of Fiji was not an act of deliberate imperialism but a willing decision to do what seemed then to be best.

In the 1920's, the president of the Australasian Methodist Conference, Dr J. E. Carruthers, said that this pamphlet entitled Watkin to a place among outstanding Australian Methodists in the first half of the 19th century. Seven years of this tremendous effort made it imperative that Watkin be given relief. He was a sick man when he left for Sydney. It was nearly the year of the signing of the Treaty of Waitangi. New Zealand was coming into the orbit of British thinking. John Jones had established his whaling station at Waikouaiti and as the whales grew less he was turning his little community into a farming village. Watkin's life was about to take a new turn.

(4)

We reached the place where Watkin withdrew from Tonga in broken health. One point needs to be clarified. The trouble stirred up by the escaped white convicts who wanted to be unhampered in their exploitation of native women, took place in the 1790s. While all the original missionaries were beaten up, and suffered greatly before they escaped, I now discover that four of them were actually murdered. For a generation the London Missionary Society waited, then began new tentative tests. Watkin was one of the party which moved in to the vacuum in a decisive step.

At first the natives were difficult and the missionaries' wives experienced some nerve wracking experiences. It was common for one or other to break down under the incessant strain. But what they did not realize at the time was the astonishing success which their efforts would bring about. The very stubbornness of the savagery made the final triumph more dynamic.

There is hardly a more totally Christianized people than the Tongans on their own territory. Even the Tongans in New Zealand, facing many and difficult social adjustments, not least New Zealand's liquor sickness, are more regular at church, give more generously and take their religion more seriously than most of us do. They are quite the most lively congregation in several of our cities.

It should hardly be necessary to mention that we no longer send them missionaries or see them as mission stations. They are a sister church in full and free standing, and well capable of giving us practical lessons in Christianity. In contrast to our cool, sceptical individualism, bent on material affluence, pleasure and sex, they are a caring community, based on the concept of the extended family, whose main purpose is that of personal happiness, faithfulness to God, and the

wellbeing of their own people.

We do not hear enough about success stories these days. Here is one from the Pacific. Only a few years ago a new theological college was set up in Fiji, the Pacific Theological College, a joint project between churches and between Pacific territories. Recently a leading Moslem in Fiji, Mr Abdul Aziz of Suva, gave a direct gift to it of \$1000 and announced that he would raise one hundred similar amounts from his friends. Now that's talking turkey. The reason? The contribution the college is making to understanding between divergent communities, and its practical commitment to the poor. When Watkin was in Tonga, Fiji was still a region of general savagery. It was Watkin who turned that tide by his writing.

So still not sure of the long term success of his work, he left Tonga an ill man. If only he could have seen ahead the lasting Christian commitment of the Royal family, the chiefs and the people themselves. If he could have known Queen Salote his reward would have been immediate. But most of us have to do our work and leave the rest in God's hands. This is, of course, what faith is all about.

Nor did Sydney look inviting then. In 1840 the whole convict system was being overhauled. Many had become free, with land grants, and were proving to be excellent settlers. The new Australian colonies were resisting the sending out of any more convicts. In that year, Governor Gipps, of New South Wales, was informed by Britain that no more would be sent to Sydney, but only to Tasmania and Norfolk Island.

But there was still basically two classes of people in the colony, the officials which included the army, the clergy and the civil service types at the top, and below, the released convicts now becoming good settlers, and the convicts still serving. A commercial class was growing, one of these being John Jones himself; seamen and whalers were coming and going, but the ordinary civilians were still not dominant. The nearest date at which I can find statistics is 1846 when there were 30,000 convicts in the colony. When it is remembered that until the second half of last century Dunedin was larger than Sydney, it is easy to see the overwhelming nature of the convict colony.

In 1840 there was still an uneasy situation, with many tensions, but these would soon be passing. When Watkin arrived the original agricultural disaster was receding. Suitable land for crops had been discovered away from Sydney and the acreage under cultivation had doubled since 1833, and five years later reached 164,000 acres producing wheat, maize, barley, oats, rye, millet, potatoes, tobacco and grass seed. The increasing demand for labour was setting the convicts on their feet, while the food crisis was past. (At one critical stage food had to be brought in from South Africa). So Watkin found rest, security, food and shelter to recuperate.

Soon he was in a temporary appointment, preaching to great effect to large congregations which set about plans for a new large church in York Street. There is no doubt about his acceptability because the city congregation wanted to keep him. However, the church board, plagued

by a manpower shortage and urgent demand coming for ministers from many places, appointed him to Waikouaiti, New Zealand.

All this came about because John Jones, now an up-and-coming man of influence in both Sydney and the South Island, was determined to get a minister for his developing farming and whaling community. He offered good terms (for those days) and Watkin, always seeking to follow God's guidance, was amicably appointed. Not, however, without mixed feelings, for the Sydney church was an attractive set-up and offered the best kind of rewards available to the ministry, a devoted people, an inspiring building, a worthwhile work, and forward movement.

We hear little of Mrs Watkin's feelings but one does not need much imagination to guess her reactions. It was sad to leave opportunity, some comfort, and a secure community after the tense years on Tonga. We have a letter still extant which tells us a great deal. Writing back to England to a dear friend, he said:

"You are aware for some time that I have been appointed to New Zealand, but perhaps not aware that I was detained in Sydney until within a very short time of this date. If people could have prevailed I should have been in Sydney still. Their efforts were fruitless, for the committee's demands were peremptory; the wants of New Zealand pressing . . . Whilst preparing to leave Sydney for Hokianga, a friend of mine said to me one day, 'There is a Mr Jones, a ship-owner, anxious that a missionary should go to one of the whaling stations in New Zealand, where there is a considerable number of natives anxious for a missionary, and if the society will send one, he proposes to take him down free of expense with his goods and stores and fifty pounds sterling towards the commencement of the mission.' 'This is a noble offer,' I said, 'and ought to be accepted.'

(5)

When Watkin was told about John Jones's generous offer to back a mission at Waikouaiti, he said that the offer should be taken up, but he was not thinking of himself undertaking the task. He was already becoming a very acceptable preacher in Sydney with a sturdy congregation around him working to build a fine new church. But Christian work is never based on cold logic.

When I was a student, I remember telling my friends about the region I intended to work in. As life fell out, I worked in every other area in New Zealand but that one region.

One needs no imagination to realize that in the growing colony of New South Wales, with its predominance of army staff and convicts, there was a permanent shortage of clergy. And when the church authorities set out to find someone to fill the position offered by Mr Jones, no one could be found.

We mentioned a Rev J. H. Bumby, a Methodist who had been first to explore the Nelson area for the northern authorities. Now he was in Sydney, and he put it to Watkin that he should go. It was a very difficult decision. Sydney looked so tempting after the Tonga experience, his health was badly shaken and he was enjoying the companionship of others.

On the other hand, Jones was enthusiastic, generous and helpful, the Board of Missions was convinced, and Watkin was one of those who had a strong sense of calling and duty. There was one attractive point. It was entirely new work, and it is always rather thrilling to begin something.

He felt that he was linked with a rising figure in Jones, and he was right, for this was the man who was later to print his own banknotes, corner the market on Dunedin's supplies when he was challenged, and offer five thousand pounds to each man who married one of his daughters. Of great importance was the state of the Maoris. He had had his share of working among cannibals and tribal bloodshed. No Maori war had scarred the Middle Island of New Zealand. Maoris lived in peace with themselves and the Pakeha. So he clinched the matter.

Once the decision was made, preparations were put in train, there were farewell visits, packing to be done and last minute discussions. He was to have sailed on Jones's Magnet, but the ship-owner put him off because it was so crowded and uncomfortable. Jones generously offered him his own Sydney house to wait until his other ship, Regia, was ready.

This is what Watkin wrote to a friend: "His and Mrs Jones's kindness can never be effaced from our memory." There is no doubt that Watkin found a friend in the shipowner who appears to have liked him very much.

During the delay Jones introduced him into a circle of friends who were prominent in the community and the rapport was so good that some of these important people began to attend the church services that Watkin was conducting during the waiting period.

It is fairly clear that, had Watkin stayed in Sydney, he would have become a significant Australian figure in the early Sydney community. The time came to sail and as they left his heart was warmed by a private comment from Jones: "You will hear of my becoming closely linked with your society."

These were the great days of Methodism when the whole of Britain was being challenged by the Evangelicals to turn their backs on the indifferentism, moderatism, pale rationalism, and conventionalism which had so weakened the faith of the nation during the previous century.

This was the time when William Wilberforce was in full battle with the slave trade after experiencing a profound conversion through the friendship of a Methodist companion. This was when the trade union movement was arising largely from the conscience of working Methodists who believed that social justice was linked with religious convictions, temperance and brotherhood. Methodism was a power in

the English speaking world. It became the most vigorous of all churches moving west with the "go west, young man" of expanding America. I recall being told how the Methodist success on the American frontier came about because they were prepared to send out men with little academic training, and could use a church system which had not crystallized into a bureaucracy.

This may be, of course, the very cause of the decline of the Methodist church in the expanding western type colonies. For the very qualities which suit an undisciplined, experimental, rather primitive type of pioneering are not the qualities which people look for when they have "arrived," and settle down and plan for education of their children and the strengthening of their social roots.

Watkin was working during this heyday of Methodism. On his side Jones needed Watkin. He had operated the whaling station at Waikouaiti long enough to see what happens to men who are left without ideals, discipline or moral values. He had to cope with men who were at times too drunk to go out in the boats, men whose relationships with Maori women could stir up trouble. Illiteracy, misbehaviour and disorder were no qualities on which to build a successful new community, and it is high time that we, too, grasped this truth.

Let me speak plainly in popular terms. The irresponsibles can only exist while the "wowsers, the puritans, and the squares" keep the ship afloat. If we all threw away our standards, society would collapse. Every crisis like war or disaster compels a tightening up of social disciplines in order to cope, and it seems tragic that we are at our best when our backs are to the wall.

The communists know this, and are clear about it. One of the first things the Viet Cong did was to get rid of all the prostitutes when they gained control of South Vietnam. In China itself, with its vast population, visitors tell us that unwanted pregnancies before marriage are almost non-existent, discipline is so firm in social attitudes. The Russian Government never tires of denouncing western decadence in morals and behaviour. Communism makes little appeal to me, but I will admit that communistic puritanism makes sense when they are fighting for survival.

The Watkin family sailed on May 1, 1840, on the Regia, and to their surprise they were accompanied out to the heads by many of their erstwhile friends in small boats. Parting was a sad moment, but once the heaving water of the Tasman began to affect them, they were too preoccupied with seasickness to think about much else. After a few days they recovered.

The voyage took 15 days and was not without incident. Somewhere apparently around our southern coast they were nearly shipwrecked, with the captain all but giving up hope. It was raining heavily, but without wind. They could get no steerage way with the flapping sails, so the ship was really drifting with the current which runs steadily up the east coast. Suddenly the moon came out and they could see white breakers on rocks ahead. In the windless quiet, they could hear the sound

of the breakers. Watkin recorded how his heart sank when he thought of the children sleeping soundly below, unaware of the threat to their lives. He assembled a little group and they prayed and in ways unknown to them they passed the rocks safely. There were two other bad moments, so when they hove in sight of Waikouaiti they all breathed a sigh of relief.

As with so many of the very first pioneers, their first ten days were spent in primitive conditions in emergency rough shelter, but by then a hut was built which would serve them till their house was erected later. They cheerfully made the best of it. One wonders how our generation would cope in such circumstances.

Their bathroom would be a basin, their kitchen a pile of stones, and their laundry a bucket.

In the meantime, Jones was getting their house built, and for this they were most grateful. A man who had grown up in Manchester and then had spent years on a Pacific island was scarcely equipped to tackle the New Zealand bush and build a standard house. Again and again Watkin expressed his gratitude to Jones: 'His conduct ought to be set forth as an example of Australian benevolence for English imitation. Can any good thing come out of Botany Bay?'

An illustration of our difficulty in putting ourselves in another person's shoes is that he saw himself on the east coast of the Middle Island, 800 miles from Hokianga (the pioneer mission station) with his nearest station at Port Nicholson. To write to a friend in Wellington, he had to send the letter to Sydney to get there.

(6)

Watkin nearly sailed across from Sydney on the Magnet, but at the last minute John Jones persuaded him to wait a little longer and travel in greater comfort. The Magnet was overcrowded with stores and people.

Jones's little ships were really the first New Zealand and Australian intercolonial shipping fleet, tiny fragile vessels on the restless Tasman. These were the ships which formed the nucleus of the fleet which was later to be merged into the famous Union Steam Ship line.

The Magnet settlers who did sail brought the first true shipment of agricultural workers to Waikouaiti and, although seldom recognized as such, they were the first genuine immigrant ships to the lower part of the South Island. We know the names of these families and some of them are perpetuated in the names of bays, roads, and families familiar to southern people. These were the people who had built up the horses, cattle, sheep and vegetables which met the urgent needs of the first Scottish settlers till they could produce their own.

At the time their contribution was enormous. Even when Dunedin's First Church wanted its first bell, one was found in Waikouaiti. It is unfair that the earlier Methodist and other families who were the first true pioneers to found an agricultural community, have been swamped in our history by the larger scale, much later settlement of the Scottish immigrants.

At that time, history was the last thing in their thoughts. Watkin came across in the Regia a few weeks later, and his prime concern was a home for his family. He went to Jones's homestead at Matanaka and inspected the house intended for him. It was quite impractical in size and location. How must his wife have felt, landing in the strange and primitive land without any suitable shelter for her and her family? To one reared in cultured circumstances it must have been pretty upsetting, though we hear no word of complaint from her.

Records are necessarily slim and we have to read between the lines a little bit. He had come across to be a missionary primarily to the natives, the New Zealanders as they were then called. He may well have realized that his work would suffer if he was seen to live on the homestead of the one great landowner, and in the daily presence of the "governor."

For Jones was a strange mixture. Many writers have discussed him and none can quite fix his character. He was ambitious, clever, successful, pugnacious, generous and in much of his life a public benefactor. He could also run a competitor out of business, corner a commodity on the market and get his own way. Like most of us he was a complex character, sometimes ruthless, sometimes generous. He would readily punch a man on the nose, but just as readily help someone in need.

Watkin found a site for a house on May 20 1840, in Waikouaiti itself, away from the feudal homestead. On it was a native hut, which could be floored and weatherboarded and, although it was humble, it would be an Englishman's castle. Its outlook on the sea was breathtaking and gave him an instant feeling of the presence of God. On Sunday, May 24 the weather was wild and stormy so no public service of worship was held, but in the evening he went up to the big house for a family service. Two days later they took possession of their hut and began unpacking to create a home.

Many people came to visit them, "many" meaning around a dozen or two, some half of those in the area. They tended to watch rather than help because they were so curious over what a man just out from England might have. It was a nuisance but at least he had company. Wayfarer remembers unpacking in new parishes and feeling frustrated at visitors who came too early, obviously with a mixture of curiosity and kindness, even before the whereabouts of a teapot was known. One just had to be polite, and mutter in silence beneath one's breath.

The Maoris were, of course, totally fascinated by the packages and the strange things that came out of them. Some of them were very primitive, but others were good natured and amusing. Their first service took place on the following Sunday in the Carpenter's shop, surely a very

apt site for a first Christian service. He was delighted at his "excellent and attentive congregation of my own countrymen." The Maoris came to watch the Karakia bora, the English mode of worship, which was so novel to them. All Maori words quoted at this time can be confusing, because the South Island dialect differed from the North Island tongue, and the early pakehas had developed no settled spelling style. North Island words like kainga, ngaio, tohunga, Tangaroa, Waihora and Waitangi, became Kaika, Kaio, tohuka, Takaloa, Waiholā and Waitaki in Otago. People have often wondered how Otagou became Otago in the early days, but the word Otagou pronounced correctly comes out rather similar to Otago. I mention this before someone tries to correct any of my Maori words.

Many of the pakehas were living with Maori women in a quite straight-forward and settled way. They were defacto by necessity, there being no law or church to allow them to be otherwise. The community was just a collection of huts on the beach, wooden sheds where barrels of oil were stored, whalers stripping blubber and cutting off hunks of whale meat for eating. Bones lay in all directions and the entire area was permeated by the stink of boiling blubber and whale oil.

In the centre was John Jones's store. One could hardly imagine a less promising community on the water's edge but if one looked along the coasts the landscapes were astonishingly beautiful as they still are at what we now call Karitane. And far in the background were impressive mountains. This is how the South Island settlement began, but it was quickly transformed by the imported farm workers who struck down roots, brought in the land and developed the first stores of grain and stock. Watkin must have been astonished when he caught the glimpse of the future parish, "where every prospect pleases and only man is vile."

Correspondence in those days was pre-occupied with comparisons with "Home." They looked at the landscapes, the trees, the weather and climate, and after noting the latitude wrote how this or that was like some part of England or Scotland.

It was a great surprise to them to find the great emptiness and a mere handful of Maoris. They learned very quickly that thousands once lived where there were now hundreds, decimated by the "churchyard cough" and measles. It took a little longer to hear the stories of tribal wars, of utu and swift vengeance.

Watkin himself later compared Te Rauparaha with Tamerlane. Students of New Zealand history will have noticed how Te Rauparaha appears in North Island historical records as a powerful and talented great chief who mellowed and became a public spirited figure. But South Island writers see him as the cruel invader who slaughtered his way south, tortured captives, celebrated in great cannibal feasts like the one at Onawe, and was driven out by the vigorous courage and pursuit of our own Taiaroa, who rallied the South Island natives to resist. Such is history at all times and in all countries. The absolute truth is elusive.

Watkin was a most gifted linguist. On arrival he speedily mastered the language, noting first that it had similarities with Pacific tongues he

had learned, and secondly that the South Island dialect was quite distinctive. He was preaching in Maori quite quickly and his influence on the Maori community was immediate and profound. Progress was so swift in the instruction of the Maori people in basic civilized needs that when he was called upon to regularize the de facto marriages, all the Maori women signed their own names in English writing while the whalers could only make crosses in lieu of signatures.

So the work began. It was basic and it was humble but it was the beginning of our recorded history. And, even in this age of debunking missionaries, no research has minimized his work, or tarnished his reputation.

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Watkin's new mission house at Waikouaiti was completed by September, 1840, and what a relief to leave the primitive Maori hut which had given them rude shelter during the winter months! It was a quaint parsonage, tiny, four rooms and an attic, the house standing on a terrace with a magnificent view.

The chimney of this house was the first brick chimney in the South Island, the bricks having been brought across from Sydney. Much later this building was shifted to Seacliff where it became an annexe to a baker's shop until it was destroyed by fire.

The site on which the house stood was called Hau-te-kapakapa, meaning the flapping of the wind. Nearby were three long established kaikas, Maraekura, Waipipikaika and Makuku. Away to the west was Hikororoa rising some 2045 feet above sea level, the mountain known today as Mt Watkin, after the missionary himself. One wonders how many people know much about the man after whom it was named.

Watkin's first real problem was the language. He had a remarkable flair for languages but beginning instant work in a new language is an enormous hurdle. One thing helped him, however. He found a similarity between Tongan and Maori. One thing hindered him and that was the different South Island dialect which made the Maori books printed at the Hokianga Press of little use to him.

In the following list, words are given in three sets, first the English, then the Maori and finally the Tongan. The similarities are remarkable. One, tahi, taha. Two, rua, ua. Three toru, tola. Four, whaa, faa. Five, rima, lima. Six, ono, ono. As he had mastered Tongan, he found this a great help.

The New Testament had been printed by Colenso in Paihia from 1835 on but its Maori was strange to the ear of the Otago Maori people, Watkin saw himself as a pioneer publisher of South Island Maori. By May 30, 1840, he reported progress in the language but wished it could be

faster. By September 14 he wrote, "Yesterday I conducted the usual Sunday services . . . in the afternoon I ventured to address the natives extempore, a considerable number were present and their attention was deep whilst I endeavoured to make known to them the great truths of Revelation. I believe that I was generally understood and my hearers could well adopt the language of the Athenians and say, 'Thou bringest strange things to our ears.' I have often felt something like shame that I have been so long in acquiring an ability to deliver myself extempore in four months, but the difficulties of acquiring a language which has never been previously learned by anyone can only be appreciated by those who have had a similar task. Now my way will be comparatively easy."

Surely he had done very well to be preaching extempore in Maori within four months! By this time he had constructed a grammar in the southern dialect. Some early explorers said that these South Island Maori tribes were really speaking a low Maori, but in this they were mistaken. It was not a degenerate language but a somewhat different language which said Waitaki for Waitangi, tohuka for tohunga and Waihora for Waihora. Before people begin to argue about Maori words, they need to remember that we are being dominated by North Island Maori language today and that the southern dialect is found mainly in place names. As a spoken language it is virtually dead.

Watkin had another great help. His nine-year-old son was a very quick learner and helped his father with the language, probably in daily use between themselves. Then there was the old chief Haereroa who allowed himself to be questioned daily as the work went on.

His next problem was daunting. This was to write out the grammars and primer books by hand for all the pupils, for it took many months for the scripts to reach Sydney and have them printed. So now we see him daily teaching his school, probably the first regular school in the South Island, and certainly one of the first, in his own private home with handwritten school books, when slates, paper, ink and pens were only obtained with great difficulty. Again one wonders whether his work has been fully appreciated in New Zealand.

The native community was eager to learn and did learn rapidly. They had possessed an oral culture, aided to some extent by native carving which helped fix tribal descents and so on. There was never a written Maori language, but as ever a limitation brought compensating qualities. Their memorizing was remarkable, and centuries of genealogies were committed to memory. When I was constructing a biography of Richard Driver some years ago, I needed to sort out the background of his original Maori wife, Motoitoti, who had been something of a mystery figure. The couple had lived in a cave at Murdering Beach in the early 1840's. They had two daughters, the elder one Maria, being baptized by a priest in Bishop Pompollier's party, one Father Pesant, taking the name from the bishop's vessel the Sancta Maria. The second child was named Emma Paerata. Driver was the first official pilot of Otago Harbour, and paerata meant pilot. She was to marry Edward Tregerthen, of Bluff, a Cornishman, whose son assumed

a Maori version of the name Tirikatene, and became Sir Eruera Tirikatene, the father of the well known member of Paliament, Mrs Whetu Tirikatene Sullivan. It was all quite fascinating and to cap it all I found that a geneaolgy had been remembered and recorded of Motoitoi's ancestors back hundreds of years to their origin in Gisborne. Very few Europeans could do this.

In passing, this is an interesting matter as it demonstrates how old oral records like the first material of the Gospels can be trusted over a generation or so, when they are deliberately memorized by a people not used to committing things to writing.

Watkin taught all ages and all degrees. In the early morning he took the men and boys, and in the evening the women and girls. His sons, James and William, became both students and teachers and a common sound was the question, "E he heni, Wiriamu?" ('What is this William') as a Maori sought help from the older boys.

What kind of man was Watkin? All groups of people suffer from stereotyping, but one communist does not make a whole union communist. Nor does one fanatical missionary, make a whole missionary movement irrational. I knew a few clots in college, but most of my contemporaries have made significant contributions to society.

No prejudice can hide the fact that Watkin did not have the slightest degree of fanaticism. He was a most rational man who believed that the secret of civilization and of missionary work was education along normal lines. He believed that if the natives could be taught to read, they would discover the Bible for themselves. He lived very simply, worked very hard and was faithful to his trust under most difficult circumstances.

It is generally overlooked that the purchase of the Otago block for the Scottish settlement was peaceful at the very time when northern Maoris were becoming hostile. Why? The Maori party which dealt with the purchase spent about two weeks at Koputai, (Port Chalmers) meeting every day to discuss the issues and make progress. Every one of those meetings began with a prayer meeting. All but one of the 22 chiefs involved was a Christian convert, and their actions were freely taken and well thought out.

By that time they had had several years of the labours of the first two Methodist missionaries, James Watkin and Charles Creed. They included the three most powerful chiefs, Karetai, Taiaroa and Tukawaiki. A little later there was a threat from Taiaroa but the others smoothed out the problem.

This is not to say that the Maori community received a fair deal. There is every evidence that other settlers deliberately or unconsciously changed the nature of the deal, and it was many years before some of this later injustice was partly put right. Watkin comes out of it all with an untarnished and honourable reputation. Unlike other settlers and clergy he did not buy or possess himself of cheap land. He made no fortune, and left with little more than he came. Perhaps this is why he is neglected. He left no entrenched family, and no local estate.

He did not dress them in absurd clothes or lay down absurd rules. Nor did he dominate them. He was a humble father-in-God, a teacher, counsellor and a trusted friend. He received no honours from state or university, and to crown it all he is almost a forgotten man in his own region. Had he stirred up a Maori war we would all have heard of him. It's odd how sheer goodness is never news.

For many years there was a visible reminder of him. The Methodist Church at Port Chalmers was called the Watkin-Creed Memorial Church, and in it was one of the rarest collections of early Maori photographs, and early momentos I have seen. Two items were most intriguing. One was a baptismal font made from a vertebrae of a whale from the old whaling station at Otakou. Not many people in this world can say that they were baptized out of the vertebrae of a whale! The other was a stained glass window which was very impressive and has since been preserved elsewhere. It, however, had an extraordinary feature. On the foot of Christ there were six toes. The artist apparently didn't notice at the time.

This curiosity always made my mind switch to Tuhawaiki, one of the sellers of the Otago block, for he too had six toes. He had this in his heredity and some say that it was partly due to this oddity that he and his were recognized as chiefs.

It is important to place all the facts in this article in their context. When Jones asked Watkin to come, there was no government of New Zealand. The Treaty of Waitangi was being signed about the time of his arrival and later. All authority rested in the government of New South Wales and was, as far as Otago was concerned, vague, disputed and beyond reach. There were no roads, no hotels, no public bodies, no education system, no shopping centre, no normal post, and at first no agriculture. Whalers before this were that and little more. Not till Watkin and his fellow settlers came to Waikouaiti did the South Island begin to have rural development, church and school, stock animals and horses. In the light of this it is really pretty inadequate to say that Otago was founded in 1848. It was really founded in 1840.

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Mrs Watkin was soon known as Mata Wakina, Mother Watkin. She stood unhesitatingly at her husband's side in gallant devotion without complaining of the sacrifice she had made. A cultured middle-class English-woman transplanted by unpredictable circumstances to an isolated primitive community on an almost unknown coastline in the South Pacific, she must have had some private regrets at times.

Women tend to be overshadowed by their menfolk in our earliest pioneering period and it is not easy to imagine her in Otago, eight years before the Scots settlers arrived.

Mata Wakina not only created a home and looked after a family in rough conditions, but she taught Maori girls to sew, wash and iron clothes and instructed them in hygiene. She also helped in the school within their home. Of all her civilizing force, the matter of hygiene was probably the most urgent. The Maori people had already been decimated by measles, T.B., and 'flu and some Maori settlements had been totally destroyed. These tragedies took place before the official settlements and the official settlers never saw the native community in its original strength and dignity.

By 1840 even, the native kaikas which remained were demoralized, weak in numbers and structure. For instance, on the western side of Otago harbour just before one reaches Aramoana, there were two native settlements in a healthy state. By 1848 not a soul remained even the ruins of huts had finally decayed and it was as if they had never been. I could take a person to the site of the Maori burial place, but all they would now see is a wilderness of scrub and broom behind holiday cottages.

The natives had encountered the disease ridden whalers and sailors, without any knowledge of hygiene or care. As they had never been exposed to these sicknesses they had no resistance and they died, often whole families at a time, in helplessness. In one community on the southern coast, where a whole settlement was wiped out, the dying parents strangled their children so they would not die of slow exposure and starvation.

Women like Mata Wakina did a heroic job and it is to our shame that their names are virtually forgotten, and even debunked by the ignorant and pseudo-sophisticated.

She was a liberating influence. Maori women had very little status in their natural state. But here was a woman who expected to be treated with respect, who knew a great deal about the arts of living, who was practical and clever. The Maori women rose to her example and assumed a new place of importance in the home.

Women's libbers seem to have a very poor sense of history and show little sign of understanding that their generation is only tackling the edges of the real problems tackled by these earlier liberators. And it is interesting to notice that she called no one a male chauvinist pig, waved no placards and lobbied no Government. She acted by personal example and lived out what she believed. Much of the talk today is just that — talk, and even as talk it is often unworthy and cheap.

Mata Wakina showed that true dignity and freedom come from hard physical effort, from doing a job properly, from believing in a caring God, and doing rather than talking. She belonged to the century which produced Elizabeth Fry, Mary Slessor and Madame Curie. It produced Florence Nightingale, Mrs Bramwell Booth and our own Women's Christian Temperance Union which led the suffragette movement.

Listening to some of today's libbers, one feels that they imagine they started something. Mrs Watkin simply assumed from the beginning that women should be intelligent, dignified, clean, industrious and practical. Religion was so much a part of her life that she took it for granted as the

only healthy basis for living. We do well if we pause and hesitate before we poke fun at the Victorians. If they look funny to us, we will look utterly ridiculous to the people of next century, for they managed better than we have done to build sound homes, maintain their churches, demand efficient schools, break in new lands, and keep crime to a minimum. Housekeeping was a most honourable occupation to them. Few of us can look back on our grandparents and great grandparents without feeling that they had a quality of life we have largely lost.

Until the arrival of the Magnet there had been only two white women at Waikouaiti, Mrs John Jones and a cooper's wife, Mrs McLachlan. Neither of these could speak Maori. Mata Wakina was the first pakeha woman who was able to share their language, live among them and become part of their lives. We can sum up her influence in a single sentence. The Maori women all learned to write for the first time, and in this had a remarkable advantage over their whaler husbands who wouldn't learn and remained culturally inferior.

Jones was well pleased. He had been in difficulties coping with his drunken illiterates and had realized that some civilizing force was necessary if his little settlement was to mature into a creative society. Now the improvements came, better cared for houses, better dressed families, a restraint on the worst behaviour, the power of example, and social pressure to create an agricultural society based on steady work on the land.

Watkin himself was busy with two services on a Sunday by June 7, 1840, one at Matanaka homestead for the Jones family and staff, and one at his own base for whites and Maoris. He records that he has noted with satisfaction that Maoris are no longer working on Sundays and are developing a life of regular habits, the sure sign of civilisation.

The next Sunday he made his first trip by boat, being taken to one service by two American captains in their whaleboat. This is a very significant point because it shows that he was beginning to move by boat along the coast. This particular service included Americans, Australians, English and New Zealanders (Maoris). He was impressed by the attentiveness of the natives in contrast to the more casual attitude of the white men. He felt that the whites knew more and cared less.

His eyes began to lift to wider horizons, as he formed a picture of the great southern coast by meeting with and speaking to, natives and whalers. What we now call Waikouaiti was then known as Hawkesbury. He was living in what we now call Karitane, but was then called Waikouaiti. It was, by the way, spelled as fortuitously as it is pronounced today. In any quotations I am correcting the original spelling. It was first spelled as Whycowhite in his baptismal register. Although there is still controversy about it, the arguments are strong that Karitane is actually the Maori words for "the man Creed," or Creedtown, in honour of Charles Creed, Watkin's successor who did a splendid job after him. It is also worth placing on record the simple fact that Watkin's first sermon, the first preached in the South Island by a missionary was based on the well known text from 1st Timothy 1-15, "This is a faithful saying . . . etc."

He met natives as they were in most primitive conditions at first. One day he found himself talking to a native who was wearing a human jaw with the teeth serving as a pendant from his ear. He was startled and asked about it. He found that it had belonged to one of the children of the man who was wearing it as a mark of affection towards the dead child. This same man had lost six children in the epidemics.

"How did they die?" he enquired.

"Te mare," came the reply. (The cough, T.B.).

"Ah," he said, "that has carried off a great many New Zealanders."

"Yes," he answered. "Nui, nui raki." (A great many).

I have read a number of criticisms of missionaries arguing that they introduced diseases to native peoples by being first contacts. Of course, any person could do this and there must have been some cases of it, but it is absurd to rest a general argument on this base. In New Zealand it is quite clear that the diseases came in with the whalers and traders who came first, and as in most Pacific Islands it fell to the lot of the missionaries to become what we would call paramedics, nurses and helpers to the suffering.

And, of course, among them came the very first real doctors, the medical missionaries who still remain some of the most highly trained and skilled men dealing with tropical diseases. Nearly all the Pacific hospitals were founded by missionaries in the beginning and many are still staffed by them. Some diseases, such as leprosy, are almost completely in their hands because non-Christians seem to be reluctant to get involved in such unglamorous work.

Christianity now had roots in the South Island. Agriculture was also being established. Soon ever enlarging crops, flocks of sheep and herds of cattle would replace the whaling. The old whaling stations would soon become a relic of history to be yarned about by aging men. What was more important a new generation of delightful little brown children were being educated and trained for future life among a people who at the time seemed to be a hazard. The old grizzled warriors dreamt of the past with sad perplexed eyes, but the children saw a new world in which they could have a part.

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Once the first excitement of settlement was over, the real test of routine and painstaking work began. James Watkin conducted several services each Sunday, some in Maori, taught daily in the school when he was in residence, worked at his Maori grammar book and translations, produced food in his garden, established the first baptismal register in the South Island, sent reports back to Sydney when able, and shared in the community life.

What was more important and exciting, he began to travel along the coast. Visitors came from all directions when ships called, and the Maori people maintained their normal travelling along the coast from Canterbury to Ruapuke.

Small seagoing vessels were to be seen. Tuhawaiki, for instance, acquired his schooner, the one in which he was to take Bishop Selwyn around the coast. Competing unofficial pilots operated whaleboats from either side of the Otago Harbour heads to win pilotage fees from approaching ships, and soon surveyors would be probing south.

On June 13, 1840, H.M.S. Herald, commanded by Captain John Nias, with Major T. Bunbury on board, called at the heads and fired a gun as a signal at 11 o'clock in the morning. That shot would have been heard clearly at Waikouaiti if the wind was favourable. The ship brought the Treaty of Waitangi to be signed by Hoani Karetai and Korako. Taiaroa was at Ruapuke and signed it there a little later, in the company of Tuhawaiki resplendent in the full uniform of an English A.D.C. with gold lace, cocked hat and plume. A third who signed at Ruapuke was Kaikoura. (Readers may be interested to know that Kaikoura had fled from Kaikoura before the onslaught of Te Rauparaha and had never returned. Like Taiaroa, who had also adopted Otakou as his final home, he was buried in the old burial ground at Ruatitko. Kaikoura means "eating crayfish", and one suspects that the chief took his name from the region rather than vice versa. It is also interesting to note that Kaikoura was in ancient Maori times the name given to the whole of the South Island, and was no doubt reduced to the present Kaikoura region because it was the first stopping point for canoes coming south).

The last half of 1840 was probably the most difficult time in Watkin's work. For five months no supplies came from Sydney, the nearest source. Potatoes, flour and tea, as well as sugar, were unobtainable. Pause a moment and consider what this would mean to us today with all our alternatives. Then it was sheer hardship and want.

"I could be content," he wrote later, but recorded how much he regretted the hardships of his family and particularly his wife.

He was a very good father and loved every hour he could be with his children, and there is evidence that they in turn gave him glad support and help. One suspects that the isolation was the worst. Professional people always long for some company from their fellows, as well as general shop gossip about their calling. He knew almost nothing for long periods about what was happening in the wider world, in church or state.

Then came a great Maori tragedy when Kurukuru set out with a party in a boat to gather flax up the coast. Soon only the wreckage was to be seen. All were lost. Chief Korako lost his two and only sons, a daughter and a grandchild. It was a time of wailing and tears. In this incident Watkin lost his best student, and a little village on the west side of Otago Harbour received its death-blow. It was abandoned and I have stood on the spot several times imagining how it must have been so many years ago.

Watkin cared and shared their sorrow and came very close to them all. There was a momentary hint of reversion to heathenism. Someone talked of killing a sacrificial slave to propitiate the gods but Watkin spoke to them and was relieved when the chief mourner, Korako, said that it would not happen.

"We have heard you say, 'Thou shalt not kill' and we are afraid of doing what we used to do." So the missionary heard the most rewarding words he could listen to. It was the end of human sacrifices. Instead they had a sham fight to work off their feelings.

Another crisis came when a Maori woman died and he buried her near to the grave of the wife of the station superintendent, Mr Thomas. The whites took great offence and were indignant that a native had been interred in the "white" burial ground, "for according to their notions, superiority exists after death as during life, an opinion from which I am a most sincere dissenter."

It is necessary to remember here that a proportion of the whalers were Americans, very stong in their racial prejudice, though no doubt a few of the English and Australians echoed their views. Watkin stood his ground firmly and won the battle, not an easy thing to do in a primitive, small, closely knit community. He also noted at another death that the surviving husband abandoned all the old tapu laws, which confirmed his feelings that the old ways were dying, not by persuasion, but by example.

Soon a new horror was to afflict his work. A serious number of whalers were dying through alcoholism, either directly or by being drowned. Often they caused the deaths of others as well. John Jones had himself been baffled by this problem and had tried several schemes, one even of virtual prohibition. This was easy because he owned the ships and the store. Finally he pinned his hope on the influence of the church, as many have done since, but this is one of the most intractable and powerful problems of our whole history. Faced with a murder, deaths and drownings, Watkin took a strong line which as always made him lose popularity with the alcoholics, but what else could he do. As ever, it fell to the lot of the church to try to alleviate the sufferings of the families concerned. The better types, of course, supported him. Liquor has always been a problem among fishermen and I have known at least two who actually drowned alongside the wharf after falling off moored craft. Excessive drinking is the most unfunny thing I know.

His stand worked to a large extent and the lawlessness died down. It may have been helped by the collapse of whaling, because the men either had to go elsewhere or knuckle down to agricultural work which kept them too busy and too weary to want to play up very much. The cottage on the farm became much more attractive than the keg on the beach.

Maoris were now being soundly converted, but he was in no hurry to baptise them. This is the most certain evidence of his integrity and a far cry from Bishop Pompallier's actions a little later, when he called at Otakou, claimed the natives as Catholics, and left hardly a trace of his visit behind. Watkin wasn't after scalps. He was building a church and lifting a community. He knew from experience that this was slow if it was to be sure.

The very first baptism was of Jane Betty Palmer on June 7, 1840, soon after his arrival. This little white baby was Edwin Palmer's daughter, of whom I have written elsewhere. The Palmers were among the very first white settlers of Southland. The third baptism was also that of a Southlander, though this time a Maori, Mere Kauri (or Kuri) on January 27, 1841, the wife of the founding settler of Bluff, James Spencer, that romantic figure who had fought both at Waterloo and Corunna. Note that the first Maori baptism did not occur until 1841, the second year of his residence. During the latter part of that year Maori names come in quick succession until they dominate the records.

The battle has been won, and perhaps this fact is symbolized best by two interesting names which have been assumed by natives at the time of their baptism. One is Hoani Wetere (John Wesley) and the other is Tiara Wetere (Charles Wesley). That speaks for itself. James Watkin, the first resident Christian minister in the South Island, did not have his work fail in any sense of the word, and I know Christian people today who would still trace their Christian life back to the work he began.

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Watkin's baptismal roll from 1840 on, is probably the largest record of named Maoris in Otago, that we have before the official settlement. I find the names fascinating, partly for what I know about them and partly for the mystery behind them.

Horomoana, Roka, Tamati, Hori, Keriona, Mera, Paramoana, Rawini, Maraia, Tipane, Tiopara, Panape, Horopapera, Rawiri, Paora, Rur, Parakaia and so on. There are hundreds of such names of Maoris who came from Bluff, Stewart Island, Port Levy, Jacob's River (Riverton) Moeraki, Ruapuke and, above all, Otakou and its villages. We sense the existence of whole communities we know so little about. Here and there a name stands out which we recognize.

Something else becomes apparent. For the whole of 1840 after his arrival, Watkin baptized no more than eight people and several of these were Pakeha children. He was at no time scalp hunting. When Bishop Pompallier called for a few days that year he sent away a glowing account of winning the natives at Otakou to catholicism but his claims were empty. Watkin made no such claims, sought no sudden results and left behind him a solid church of well over 200 members. He withstood any temptation to secure quick facile results, which he could report to his authorities with pride. He was a man of very high integrity.

The converts came thick and fast but he stood them off and recognized them as such only after a careful and extended probation. Not only did he require an oral statement on their change of heart, but they had to memorize the Lord's Prayer, the Ten Commandments, and understand the Liturgy.

What liturgy? It may come as a surprise to many to realise that when he left England the break between the Methodist Church and the Church of England had not become irrevocable. It was quite natural for him to use the Book of Common Prayer as a Methodist. He saw himself as belonging to a wing of the Anglican Church which was reviving the old church. All are agreed today that it was a tragedy that the Methodists were driven out. I am one of those who consider that the Methodist Church should look to the Church of England in union negotiations and not to the Presbyterian Church. Methodists are distinctly English in background and Presbyterians are distinctly Scottish in background. The two larger churches are truly national in origin and outlook and fulfil different functions.

The Maoris enjoyed chanting the Catechism and using the recognized Anglican prayers. It was a style familiar to their own culture. Only after this process was firmly accepted did he proceed to baptize them and admit them to communion. Another interesting thing is that, because of the nature of his work, he was practising believer's baptism as much as infant baptism. All missionary undertakings produce the situation and it is a real tragedy that here in New Zealand the two parts of the same process have been polarized and pitted against each other. The first public celebration of communion to Maori participants did not take place till January 29, 1843, after nearly three years of instruction. I think this is a remarkable fact showing his diligence, patience and high standard of service.

We have the names of the first communicants, Iraia, Haimona, Pita Mutu, Paura Tua, Apererahama, Mohi, Rawiri, Mairi and Toati Witiwhiri. A study of the names of those baptized reveals another interesting fact. Many took Bible names or religious names but turned them into Maori. Haimona Pita Mutu was, of course, Simon Peter Mutu, Hoani Weteri Korako was John Wesley Korako, Tiara Weteri te Kaahu was Charles Wesley te Kaahu, and these latter two became Maori pastors at Otakou later. Hokaia Otane Pokaitara was Josiah Otane Pokaitara, Mohi Puhorokai was Moses Puhorokai, Horomona Pohio was Solomon Pohio, the last named becoming a pastor at Ruapuke. Noa Paka was Noah Parker. Rawine to Maire was David te Maire. Heoni Wakena Mahaka was James Watkin Mahaka. (Note: All these spellings are subject to variations in different records).

I have before me as I write a facsimile copy of a document bearing some of the above names. They are well written and very clear and are the original signatures of the people themselves. One of them, incidentally, signed the Treaty of Waitangi. Now I must refer to a few separate matters to round off what is really an abbreviated biography.

When Watkin built his new church at Waikouaiti he got a bell from John Jones. Originally it had been the bell on a ship which had been a Botany Bay convict ship, and Jones had bought it in Sydney to use on the Magnet. Now he gave it or probably lent it to Watkin for his new church. Years later when the First Church congregation was set up, after the arrival of the Scots settlers, they were searching for a bell and this same

bell was handed on to them. It was placed on the Presbyterian reserve for use as a time signal, and because of this the site became known as Bell Hill. First Church now stands on that site. Today the bell is in the Early Settlers Museum in Dunedin and can still be seen.

Watkin recorded his joy and excitement in 1844 when Maori Bibles arrived. They were precious in those days. All else might go but the Family Bible was carefully treasured. In it was usually recorded all births, marriages and deaths often on special pages set out for the purpose. I have our own pioneer ancestor's Family Bible. One such, which is much older than most that I have seen, has come right down from around the middle of the 17th century and included not only the causes of all deaths, but also the minute and the hour and day of each birth.

In common with Methodist practice, Watkin introduced the love-feast, the agape of the New Testament, at which the congregation met for a simple meal and continued in fellowship afterwards. Not surprisingly the warm response of the Maoris aroused hostility in some of the whites who wanted the natives kept in their place, and in particular to be denied education. This had links with the marriage situation because some of the early whalers knew that the Maori women they had taken as de facto wives might leave them if they were taught to read and write and discovered the standards of the wider community.

When the new church was opened in mid-1843, Maoris came from far and wide for the occasion. It held 200 people and he noted "I never saw a better behaved congregation, nor candidates who behaved with greater solemnity." He was now marrying the couples steadily as he regularized their status. John Jones had good reason to be thankful that what had begun as a dubious investment was turning into a hard-working and successful orderly community.

The evolution of Waikouaiti was so rapid that one can be badly misled by taking the comment on a particular year as typical of the settlement. It went through stages of crude whalers living a carousing life with sudden death at their elbow, to a mixing of the two races. Then agricultural settlers came and settled in. Finally new standards were set and accepted by most of the people. Jones did his best to impose order from outside, but Watkin changed people's hearts and built better values into their lives. It is odd to go there to day and see the quiet settled life of the area, just another part of New Zealand with a distinctive early history, and imagine what it must have been like so long ago.

(11)

A new factor began to intrude on Watkin's life. After his fine work in Tonga, his health had broken down badly and he had recuperated in Sydney. Once again the enormous strains he was labouring under at Waikouaiti began to over-tax his resources.

It would be surprising if the climate was not a part cause. Housing was very primitive by our standards, plumbing was minimal, paths were just mud tracks in the winter, and roads in our sense of the word did not exist. Most of his travel was by boat or on foot, and one only needs to consider the fording and swimming of rivers in all weathers, the bitter cold on the sea in the winter, and the exhaustion of forcing one's way through scrub and bush on land, to expect a weakening of his health.

He was now driving himself beyond his resources, as missionary paramedic, schoolteacher, minister to the pakehas and "justice of the peace." There were no regular hours, nor any clear limit to his parish. He had married couples from as far away as Harrold Bay, Stewart Island — Lewis and Pui Acker. He had established a strong Christian church at Otakou, where the eminent chief Taiaroa was to later donate the land for a new building. He had travelled the southern coast not only to minister to the Maori people, but to assist and inspire the Maori pastors who were now spread around the coast as far away as Ruapuke.

His achievements were very real. He had been largely instrumental in establishing the values and standards of the contemporary civilized world, he had taught an illiterate people to read and write. The status of native women had been raised. Simple medical work had been made available. Superstition had largely fallen away, and the Maori people had abandoned human sacrifice.

But there was another side to the story as there always is. Not least was the drink problem which at times had been so serious that it had baffled John Jones himself. Men were dying of its ravages and sometimes at sea killing others in the process. It is a sobering thought that the problem still haunts us after all these years. It was only a small minority but these were often spoiling it for the rest. At one bad moment he recorded this:

"The state of things here becomes more alarming, property is insecure and life not much more so; robberies have become rather numerous lately, and on two nights Mr Jones's store has been broken into and robbed . . . I have dwelt among people called savages and amidst 'war's alarms' but never felt such a sense of insecurity as I have at this place. Things are nearly as bad as they can be."

Note carefully that the whites and not the Maoris were the problem. It was disheartening and seemed to undermine all he was teaching the natives. It was of course the whole story of the Pacific region all over again. Then there was deliberate cruelty towards natives.

"I have had to interfere in the case of a brutal violence perpetrated by a white man upon a native boy. Instances of this kind were frequent formerly, and the inclination is by no means wanting now."

He was aware of some gains though.

"I have laboured long to impress the English men with the propriety of becoming married, and at last with some success." A man can endure a great deal when he is in good health, but if his physical wellbeing fall

he cannot cope so easily with stress from outside. He found it very difficult when a white captain had a Maori woman with her young child kidnapped to serve his pleasure, leaving a young Maori husband distraught with anxiety and anger. At times he was becoming depressed.

The coming of the first representatives of other denominations greatly disturbed him. This is not the place to deal with the visit of Bishop Pompallier in mid-1840. His was a whirlwind aggressive visit which made great claims and left nothing behind. The first Catholic pastor was many years away. The mission quickly recovered its balance. But in July 1843, Tamihana, the converted son of the fearsome Te Rauparaha, visited the mission and travelled through the region, preaching to large congregations causing many ripples. At first Te Rauparaha's old enemies were hostile and Watkin helped to break down the prejudice. But on the other hand Tamihana, who was a very attractive and well taught native missionary was putting forward the claims of the Anglican Diocese of New Zealand. The two churches had by this time moved far apart in the old country and further north.

Most New Zealanders admire the sheer integrity, courage and varied abilities of Bishop Selwyn, our first New Zealand Anglican bishop. He was a builder of finely designed churches, a magnificent organizer, an instinctive explorer, an athlete, a social leader, and a man with a broad religious vision.

Selwyn had had Tamihana in his own school as a child, so it was inevitable that the young Maori protege was strongly denominational. Watkin was alarmed lest the visit would split the Maori people into rival groups, or that he himself should be brought into conflict with the Church Missionary Society. It was terribly painful to him. Anyone thinking about the situation could see that sooner or later such a problem would arise and that unless great wisdom and toleration prevailed bigotry would raise its unhappy head.

From this distance we cannot but admire the person of the young Maori convert setting out to win his own people. He was still very young and had much to learn. A year later he was strongly rebuked at Akaroa for describing with pride the way in which Te Rauparaha had surprised and killed 300 Maoris in the Onawe Peninsula pa. His rebukers were Dr Shortland and Bishop Selwyn. But we are all the products of our age.

Watkin was helpful but troubled at the situation. It was even more difficult when Selwyn came down himself and in a dramatic sweep sailed right round the southern coast, presenting his church and faith with vigour and persuasion. A second line of churches was set up, and at least once Watkin felt inclined to withdraw. It had to happen. Each leader was being true to himself and his calling and New Zealand simply had to learn to live as a pluralistic society.

My own view is very simple. I believe that all Christians should be true to their own cultures and traditions but cooperate where it is feasible and consult each other to avoid waste and silly rivalries. I am against a bureaucratic uniformity and the crushing of minorities, but when at any

time people feel that they are of a truly common mind with a consensus of opinion, it is natural that they should come together. Selwyn of course went back to Auckland and Watkin carried on again. By April 10, 1844, he knew a replacement was on the way and he welcomed the Rev. Charles Creed off the Deborah, the survey ship, on the 22nd of the month. His first words were "Brother Creed, welcome to purgatory."

That sentence has plagued his memory. I am sure that while in his poor health he meant something by it, there was also a twinkle in his eye. He handed over a church of some two hundred members to a man who was to be an influential and successful successor. Everything about Creed was admirable and he belongs more firmly in our history because he was contemporary with the official Scottish settlement. He was thirty-two with life before him.

Watkin now prepared to leave, going first to Canterbury and later to Wellington to do some useful short term work.

Then he finally settled in New South Wales, later to become a President of the Methodist Conference at Adelaide. He retired in 1869, and died May 14, 1886 at Ashfield, New South Wales. All of us, Methodists included, should be proud of this self effacing man because he was our first resident South Island minister, and the man who made possible white settlement with the good will of the Maori people at a time when North Island Maoris were being torn apart by past and pending Maori wars. Let it never be forgotten that here there was no Maori War. Much has been omitted from our story, but we have seen enough to recognize his stature.

LYTTTELTON CIRCUIT

Society in 1950: Lyttelton, Rapaki.

Membership in 1950: 56.

Peak Membership 1952: 60.

Ministries:

1950: One Wanted.

Alteration to circuit Boundries:

1956: The Lyttelton Circuit was amalgamated with the Woolston Circuit to form the Woolston-Lyttelton Circuit.

Membership at time of amalgamation: 36.

PAPANUI CIRCUIT

Societies in 1950: Papanui, Harewood, Belfast.

Membership in 1950: 172.

Societies Closed: Harewood (1960).

Peak Membership 1974: 325.

Ministries:

1950 A. E. Waite.

1951 W. T. Blight, B.A., B.D.

1958 H. Whitfield.

1960 H. C. Matthews, B.A.

1970 R. W. Widdup.

Alteration to Circuit Boundries:

1975 Papanui Circuit boundries were extended to include St. David's (Wairakei Road).

Membership of the re-constituted Papanui Circuit: 461.

Ministries:

1975 R. W. Widdup, L. A. Bowen.

ST. ALBANS

Societies in 1950: St. Albans, Wesley (Edgeware Road), St. Johns (Fendalton).

Membership in 1950: 494.

Societies Opened: Aldred (1956), St. David's (1960).

Peak Membership 1969: 817.

Ministries:

1950 H. J. Odell, E. S. Hoddinott, D. B. Gordon.

1951 H. J. Odell, F. W. Harland, D. B. Gordon.

1953 W. G. Slade M.A., D.D., P. A. Steed, N. P. Larsen.

1959 C. E. Dickens, H. K. Brown, N. P. Larsen.

1960 C. E. Dickens, H. K. Brown, H. A. Cochrane, One Wanted.

1962 R. G. Bell M.A., B.D., H. K. Brown, H. A. Cochrane, T. Shepherd.

1963 R. G. Bell M.A., B.D., H. A. Cochrane, P. D. Ramsey, T. Shepherd.

1964 R. G. Bell M.A., B.D., P. D. Ramsay, O. T. Woodfield B.A., T. Shepherd.

1966 R. G. Bell M.A., B.D., P. D. Ramsay, O. T. Woodfield B.A., J. B. Dawson B.A.

1967 R. G. Bell M.A., B.D., J. B. Dawson B.A., O. T. Woodfield B.A., A. J. Leadley, B.A.

1969 R. G. Bell M.A., B.D., O. T. Woodfield B.A., E. Hepplethwaite, A. J. Leadley B.A., B.D.

1970 G. R. Trebilco, O. T. Woodfield B.A., E. Hepplethwaite, B. G. Harkness B.A.

1971 O. T. Woodfield B.A., E. Hepplethwaite, B. G. Harkness B.A., N. E. Brookes.

1972 E. Hepplethwaite, B. G. Harkness B.A., B.D., N. E. Brookes H.A., S. C. Grant B.A., LL.B.

1974 B. G. Harkness B.A., B.D., N. E. Brookes B.A., P. M. Jacobson.

Alteration to Circuit Boundries:

1975: St. David's (Wairakei Road) was incorporated into the Papanui Circuit.

Membership of the re-constituted Circuit: 525.

Ministries:

1975 B. G. Harkness B.A., B.D., N. E. Brookes B.A., P. M. Jacobson.

NOTES

1. The meaning of 'Karitane'. (Ref. Ch. 1)

The Rev. D. J. Phillipps, University of Otago Chaplain, offers a possible alternative explanation. He writes: "I have seen a note written by Hanson Turton, a senior surveyor for the Government at the end of last century, and presumably a son of the missionary, which states categorically that Karitane was named after a small creek which ran into the Waikouaiti River near its mouth, where the present town of Karitane is situated."

2. The first Christian sermon in the South Island. (Ref. Ch. 2)

In May, 1839, the Revs. J. H. Bumby and John Hobbs decided to visit the Cook Strait area to seek a location for a Mission in that part of the country. They arrived at Port Nicholson on 7th June, 1839, on the vessel "Hokianga" (75 tons). The same day, they conducted worship at Te Aro, near the site of the present memorial fountain in the reserve between Dixon and Manners Streets.

From there, they went on the Cloudy Bay, Queen Charlotte Sound, Mana Island and Kapiti Island. At Cloudy Bay on 16th June, Hobbs preached the first sermon heard in the South Island. The ship made a short stay at Taranaki and then on to Kawhia. From there the intrepid travellers returned overland, via Waikato, Manukau and Kaipara, reaching their destination at Mangungu after an absence of three months. (Summarised from TE HAHU WETERIANA by G. I. Laurenson, pp. 54-55).

3. "Pity poor Feejee." (Ref. Ch. 3)

The Rev. D. J. Phillipps believes that this pamphlet was written after Watkin had called at Fiji on the way from Tonga to Sydney in 1837.

4. The Pioneering of Tonga. (Ref. Ch. 4)

While the credit for pioneering Mission work in Tonga must go to the London Missionary Society, it was the work of the Wesleyans — of whom Watkin was one — which took root and endured. It could fairly be claimed that today Tonga must almost be the most Wesleyan (Methodist) place on earth.

L.R.M.G.



'Principium Sapientia
Posside Sapientiam'

PRINCE ALBERT COLLEGE TRUST

A Footnote to
New Zealand Methodist History

by

E.W. Hames

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The Origin and Fortunes
of the

PRINCE ALBERT COLLEGE TRUST

A Footnote to New Zealand Methodist History

by E.W. Hames



Published by the Wesley Historical Society N.Z.
April 1979 as No. 34 of its proceedings.

COLLEGE SQUARE, QUEEN STREET.

45 FREEHOLD BUILDING ALLOTMENTS.

AT AUCTION,

THURSDAY, MARCH 23, 12 O'CLOCK, NOON.
1865

G. ARTHUR & SON,

AT THEIR AUCTION CHAMBERS, QUEEN STREET



This truly valuable property now thrown open to public competition presents many peculiar advantages. The situation is one of the very best in the City either for health or business. The spacious College grounds reserved to the public ensure an open and healthy neighbourhood, and none of the lots possess frontages to Queen-street.

THE CHIEF STREET AND THOROUGHFARE OF THE CITY.

The Park Lots are admirably situated having on one side the charming gardens and residences of R. Holmes Esq., H. Partington Esq., Dr. Hubert, John Williamson, Esq. &c. and in the other the open space and grounds of the College. There is also an excellent and convenient Street, viz. (Ct) Road, connecting the place with Wyndham-street.

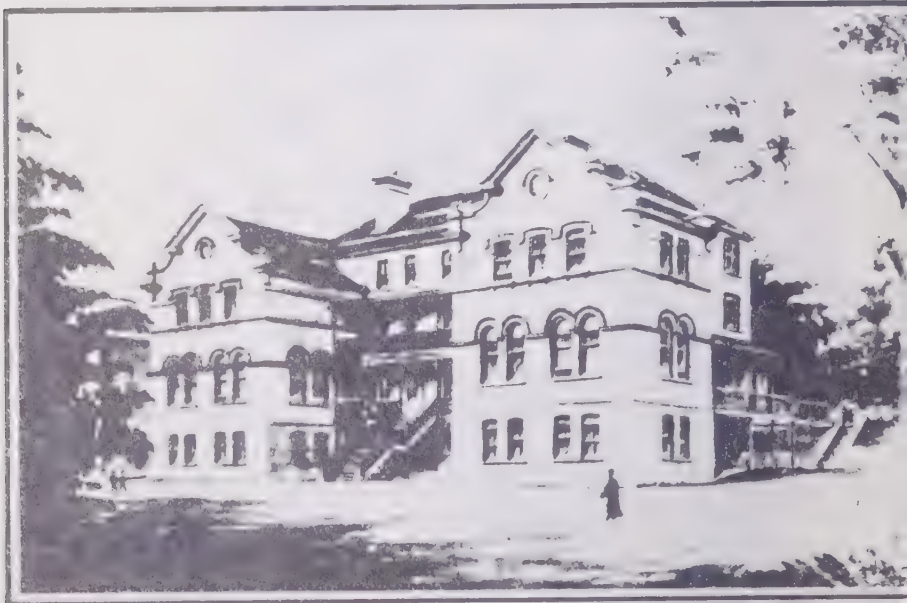
TERMS:

One-third CASH, remainder by Bills at Three and Six Months with Bank Interest added.



Wesley College and Seminary, 1850

Prince Albert College for boys.



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Foreword

In 1950 the Wesley Historical Society (N.Z.) published a 40p. booklet entitled **A Tale of Two Colleges**, by Aylesbeare Arthur and Nora Buttle, in which these two old girls of Prince Albert told the story admirably from the point of view of the pupils as recollected in maturity. The early background was carefully researched in the light of family tradition and the official records that remain, which are reasonably full for the times, and the Prince Albert period was brought to light as only ex-pupils could hope to do. This remains one of the Society's more attractive publications.

Unfortunately the booklet has long been out of print. Moreover a great deal has happened since 1950. It seems that there is room for an up-to-date survey, written this time from the point of view, so far as we may interpret it, of the various generations of Proprietors and Trustees who have administered the property and kept it in being and more or less solvent since the middle of the nineteenth century. If the fathers did not succeed in maintaining 'a school in perpetuity' as the founders hoped, they did make two brave attempts, each of which made a useful contribution to its time, the first in the very early days and the second in the era just before the government introduced free secondary school education. And they have been able to preserve for the Church a potentially valuable educational endowment, one which has contributed considerable sums to other educational institutions at times of crisis, within the terms of the Trust.

Incidentally the story throws some light on conditions in Auckland in the very early days, when the gallows stood at the corner of Queen and Victoria Streets and Upper Queen Street was only a muddy track. Life was raw then. All honour to those who tried to build for the future of their children and the future of the faith.

I

THE WESLEYAN COLLEGE AND SEMINARY 1850-1868

The story properly begins with the arrival in Auckland of Walter Lawry in March 1844 to take up his appointment as General Superintendent of the Wesleyan Mission in New Zealand and Visitor to the Missions in Tonga and Fiji. He was a sort of colonial bishop, an office once used by the British Conference in fields remote from London, and going back to Wesley himself. It survived in the Methodist Episcopal Church in the U.S.A.

The Mission in the South Pacific was growing vigorously and full of promise, but it was also running away with an unconscionable amount of money, more than the Society felt it could afford in view of commitments elsewhere. New Zealand was a long way from London in those days.

Lawry was an obvious choice for the appointment. He had spent the first eight years of his ministry (1817-1824) as Leigh's assistant in the Wesleyan chaplaincy in New South Wales. In 1822-23 he put in fourteen anxious months in Tonga on an exploratory visit which prepared for permanent occupation in 1826. While in Australia he had been in touch with survivors of the ill-fated L.M.S. venture in the 'Duff' and he married a daughter of one of them, Mary Hassall, who was something of an heiress. He also had property in New South Wales given him by Governor Macquarie, a usual method of rewarding public servants in those days. On his return to England Lawry exercised a notably successful ministry both in his native Cornwall and in the Midlands, reaching the rank of District Chairman. He possessed a vigorous mind and was both an effective speaker and a competent administrator.

On his arrival in Auckland Lawry faced three urgent problems. The first was to reduce expenditure. With general consent the wasteful barter system, inescapable in the 1820s but no longer necessary, was abolished. The men were put on a modest financial allowance. This halved the budget at a stroke. (Lawry shared the same stipend, but private means enabled him to live at a higher standard, which led to trouble.)

The second priority was to do something about the training of native assistants. Fortunately Lawry had met Gov. Fitzroy in London, and he found no difficulty in securing a grant of six acres of land in Grafton as a site for a Native Institution, followed a year or so later by the gift of some 190 acres at Three Kings to be farmed to provide food for the students. (It is intriguing to realise that Fitzroy who was a direct descendant of King Charles the Second by one of his mistresses was also an ardent Evangelical. Perhaps our permissive age will be followed by a puritan reaction!)

The third problem emerged at the District Meeting held in

Auckland in September 1845, following the Superintendent's tour of the Northern District, and was emphasized during his delayed tour of the Islands in 1847. "What can be done towards the education of the missionaries' children?" A devoted couple left England fired with enthusiasm for the conversion of the heathen, and in ten years found themselves isolated perhaps hundreds of miles from anything that might pass for civilisation, with a brood of children that presented more problems with every season. When they reached their teens they would go native in the islands, and if shipped out they would be unfit to earn a living.

The result was that practically all the experienced missionaries were demanding a transfer back to England just as they were reaching their maximum of usefulness on the field. The only possible answer was to establish a boarding school in some suitable centre.

In 1845 the District Meeting asked for a man and wife to be sent to Auckland to undertake the education of their children. It was a reasonable request but nothing happened.

Lawry wrote: 'A word or two on the very important subject of a Wesleyan Boarding School at Auckland. God has ruled concerning the South Sea Missionaries that they go forth and multiply; and I am their witness that they are doing so with all convenient speed . . . in New Zealand alone we shall have thirty children . . . ready for a boarding school by the time one can be established . . . say one year hence. . . one may safely set down ten more from Tonga and Fiji. The children of our friends and of respectable colonists no way connected with us may fairly be reckoned at ten more . . . ' and so on. Other letters not quite so picturesquely worded followed from parents affected.

The first reactions of the committee in London were luke-warm. Surely the Superintendent could secure a suitable schoolmaster locally without bothering the committee? Lawry wrote a vehement protest. He could not find a local man. There was no such person. The matter was urgent. The missionaries were depending on action. He names man after man who, he says, will soon be on their hands in London if nothing is done to help them.

'We purchase the land; erect the building . . . to be settled as our chapels are . . . if you desire it, and the sums allowed for the education of our children will go to support the establishment. You send out a Master and Mistress well qualified. Allow me £100 a year for two years to set us going. Send out all things needed, as books and school apparatus. If you can send bedding for 80 children all the better . . . the case is entirely in your hands; only I shall probably receive by the Wesley the next time she comes up from a dozen to a score of children for this very school.' He was prepared to open the school and put his son Henry in temporary charge if necessary.

Lawry acted boldly because the Mission Districts both in N.Z.

and in the islands had agreed to a plan for a proprietary school, an adaptation of a system not uncommon in England at that date, and particularly favoured by the 'new' men of the Midlands and the north. For the most part they wanted their sons taught to read intelligently, to express their thoughts clearly and legibly on paper, and to handle figures competently.

To this end a number of like-minded men would combine resources, taking out so many shares in a joint venture, securing premises and staff, and charging appropriate fees. They might make a profit, but usually that was a secondary consideration. Shares could be sold, thus giving the institution a sort of revolving capital to maintain its identity as generations of pupils changed. English Methodism still operates a number of schools that originated on that principle.

Lawry's proposal was that the missionaries themselves should be the proprietors, taking out a £20 share for each child they wished to benefit. Overseas ministers were given a special education allowance which it was thought would cover the necessary fees.

In July 1848 he purchased five allotments in Upper Queen Street for £432. Within the next few months further blocks adjoining were added, with an outlet to Symonds Street, bringing the area to some eight and a half acres, at a total cost of £952. On this commanding site fronting north over town and harbour the college was erected during 1849 at a cost of £3000. The builder was Alfred Boon who was brought from England under contract.

Meanwhile the London committee had second thoughts. Together with the Rev. Alexander Reid who was to take charge of the Native Institution now situated at Three Kings they sent the Rev. Joseph Fletcher to be Head of the Queen Street school. On their arrival Reid went immediately to Three Kings and Fletcher began teaching, perhaps in hired premises or in a part of the school buildings already completed.

Of course, in Auckland at this date there were a few elementary schools attached to the principal congregations. A Mr and Mrs Skinner held one in the High Street Wesleyan schoolroom. For a few pence a week the boys and girls would be introduced to the three Rs. But most of this would be at little above the dame school level. St John's in Tamaki was not organised as a collegiate institution until 1853, and it was a long way out of town for those days. So the new Wesleyan institution had the field to itself at first.

Auckland in 1850

The young capital was a scruffy settlement scattered round a shallow water frontage. The harbour and gulf were magnificent. At the turn of this century there were still a few old folk about who remembered the shores everywhere lined with pohutukawa, so soon to be cut down for boat-building or for firewood. But the township was very raw. Queen Street was a stinking canal, flushed by spring

tides as far as the present Wyndham Street corner. The gallows stood at the corner of Victoria Street West so that any Wesley College boy on his way to school at 8 a.m. might have witnessed some unfortunate wretch being 'turned off'. (The gaoler was a Wesleyan with a son at the College.)

There were soldiers at the barracks and visiting warships and the beginnings of the apparatus of government. In 1845 the original two or three hundred inhabitants were multiplied by refugees from the Bay of Islands and from Hokianga, in Heke's war. Hundreds of canoes plied the Waitemata and the Manukau Harbours and scores of little sailing vessels, many of which were owned and operated by Maoris. The natives enjoyed playing the white man's games and using his implements. They produced most of the pork and potatoes consumed locally or exported to Sydney.

The settlement itself boasted a few solid warehouses of scoria or imported brick on the water front, but houses and shops were mostly of wood, while many labourers were still camping in raupo huts, native style. There was a constant danger of fire. Contemporary paintings show the Wesley College buildings prominent on the hills behind the town, an ornament to the landscape.

William Fox who followed William Wakefield as Principal Agent of the N.Z. Company gave his somewhat prejudiced views of the northern capital in a little book called **The Six Colonies of New Zealand** published in 1848. Of Auckland he said (p.40) 'The town of Auckland is the largest and the most compact of any in the colony. It has one or two very good streets, but the lower parts are filthy . . . Very little except shop-keeping was going on at Auckland when I was there . . . In short, the settlement was a mere section of the town of Sydney transported to the shores of New Zealand, filled with tradesmen who, reaping a rich harvest from the expenditure of a regiment of soldiers, a parliamentary grant, mission funds, and native trade . . . as an instrument of colonisation it was altogether rotten, delusive and algerine.' (sic)

'Very little but shopkeeping was going on when I was there . . . ' Auckland was a commercial centre, a busy trading port. In the forties it carried on a lively trade across the Tasman, feeling closer to Sydney than to Wellington. From Hobson's point of view it was the best centre for making and keeping contact with the Maori people who had entered into treaty obligations with Her Majesty, and with whom he intended to keep faith. Wellington was nine months older than Auckland as a foundation, and at first it had a much larger population, but the Governor was under no obligation to the New Zealand Coy, which had sought to present the Imperial Government with a fait accompli. His decision left a legacy of bitterness.

To continue with Mr Fox. 'Nearly the whole population of Auckland has been imported from Sydney and Van Diemen's Land .

... the returns of crime compared with those of the southern settlements exhibit traces of the origin of its population, and display the great importance of colonising on a regular system, which may ensure a pure origin for a colony.'

(Mr Fox was speaking to his brief, and doubtless he went too far in suggesting a convict origin for the Auckland population, but it is pertinent to notice that in the **Auckland Star** weekender, Dec. 11th, 1976, Mr Laurence Nathan gave it as his opinion that his own great-grandfather was transported to New South Wales for a trifling offence. Winning his freedom he came ahead of the government to the Bay of Islands and then on to Auckland just ahead of Hobson. The firm he founded is the oldest surviving commercial enterprise in New Zealand.)

Of course the Auckland papers retaliated in kind. At the height of the controversy preceding the removal of the capital the **Herald** described Wellington as 'a little fishing village on the inhospitable shores of Cook Strait,' and suggested unkindly that if for geographical reasons the capital must move south, it would be better situated at Nelson.

The point of this digression is that Auckland held a strangely democratic society for the time by comparison with the Wakefield settlements with their careful distinction of classes. The southern centres had an aristocracy of wealth and education which gave a degree of culture. They had reason to be suspicious of these northern upstarts. Auckland was 'common' by comparison. It just grew, like a weed. It was an open society in which Jack was as good as his master; brash and full of guts. If Jack had a trade or some skill that was in demand plus his health and a bit of luck, he might have a soundly established business in a decade or so.

As we shall see, it was the sons and daughters of such men as these rather than the children of missionaries who filled the desks at Wesley College from 1855 onward. Half of them were linked with the High Street chapel.

The Wesleyan College and Seminary

The **New Zealander** for the 9th June, 1849, set out the prospectus of the new school. It was to be 'a domestic and not a monastic institution.' (This surely a dig at Selwyn's St John's College.) It offered 'a classical, mathematical and commercial education.' The issue for Nov. 24th carried a full column advertisement setting out fees for boarders ranging from 8 to 12 guineas per quarter according to age, and from two to three guineas for day pupils. According to a fragment of autobiography published after Fletcher's death the word 'Seminary' was added to the name because of the Young Ladies, a bit of inconsequential Victorian snobbery.

The doors opened officially at 9.15 a.m. on January 15th, 1850, to some 40 pupils, a number which increased to over 80 within a year

or so, about half of them calling themselves Wesleyans. We must say at once that in spite of the difficulties that attended every effort of the kind in colonial times, and regardless of the fact that before many years had passed the school lost its special connection with the missionary children for whom it had been founded. Wesley College as it was then known to the public was a good school. It made a notable contribution to Auckland town and to the colony. Its most famous old boy was Sir Walter Buller, N.Z.C., K.C.M.G., F.R.S., who rated a memorial service in Westminster Abbey. A long way from the bush in Tangiteroria!

Of course as a pioneering venture the institution had to feel its way and there were many teething troubles. Colonial life was a series of makeshifts and adaptations. In the first place obtaining domestic staff was a problem for everyone from the Governor's lady downwards. There were not enough women to go round, and any sonsy lass would be bespoke without delay as mistress of some workman's cottage.

Also it proved almost impossible to find and keep satisfactory assistant masters and mistresses. Salaries were low and able young people soon found more rewarding occupations. The Connexion owed an immense debt to the Fletcher family.

Their father had been a Wesleyan missionary in the West Indies. His wife seems to have been a sensitive and highly intelligent woman. Their eldest son Joseph was sent home at the tender age of six to a spartan life at Kingswood school. (He did have an uncle at Bath to keep an eye on him). In his teens he was apprenticed to a merchant at Bath. At eighteen he was 'soundly converted', then began to preach and was accepted for training at Richmond College, London, where the Wesleyans prepared their missionaries for overseas service. He was in his early thirties when he arrived in this country.

He was a clever young man, liberal in outlook for the times, a good preacher and attractive to the young. He seems to have been well-liked at the school, but he found the life a great burden and was glad to return to the duties of a circuit minister, especially when he became involved in the stresses which developed between Lawry and some of his ministerial colleagues.

On his arrival he was allowed to send home for his sister Mary to act as governess to the 'young ladies' as they hopefully denominated a bunch of teen-age girls. Mary Fletcher served for a year or so with full acceptance, and then left to marry a missionary on the Fijian field. Later, on the death of her first husband, she became the second wife of the Rev. Isaac Harding.

A second brother, William, a graduate of London university, arrived in Auckland to join the staff in 1856.

Following Miss Fletcher's marriage the girls were looked after by a Miss Christopher. In 1855 the boarding facilities for girls were closed, a move that simplified matters considerably.

In the same year Joseph was given some relief when Dr Lyth, a senior missionary now retired from Fiji, lived in the College as House Governor. The following year William Fletcher acted as Head, before going on to the Fijian Mission. In 1857 Joseph returned for twelve months, after which he was appointed to the new Plymouth circuit. A few years later he transferred to Australia where he had a long and distinguished ministry.

He was followed in '58 by the third brother, John, a layman, who was the best teacher of the three, having been trained at the Wesleyan Teacher Training Institution at Westminster. John Fletcher maintained the school for eleven years until the special pressures of the sixties enforced its closure. He then moved to open a school at the Thames, and later shifted to Australia..

In 1857 the boarding establishment was discontinued. It was possible to make private arrangements with the principal, but the management took no responsibility. This move was due partly to changed relations with the Mission, partly to a rising cost of living, partly to the growing population and better housing. The late Mr Josiah Lawry once told the writer about his boarding with Mrs William White as a schoolboy.

Among the early records that have survived is a master roll evidently introduced by John Fletcher on his arrival in 1857. After the pupil's name we are given the name, occupation and religious affiliation of the parent. Here is a sample of occupations given: Butcher, Commission Agent, Draper, Auctioneer, Timber merchant, Retired, Superintendent of Province, Keeper of Ladies' School, Merchant, Builder, Inspector of Weights and Measures, Merchant, Grocer, Tailor, Saddler, Retired, Farmer, Retired, Minister, Shoe Seller, Ironmonger, Farmer, Baker, Miller, Ship Chandler, Horse and Dray Owner, Solicitor, Butcher, etc., etc., all on the up and up.

About half of these worthies were Wesleyans, the rest a little of everything including Jews and publicans, army officers and sergeant, the French consul, an interpreter, a jeweller and a blacksmith, clerks and printers. The farmers' sons rode in on their ponies, which were tied up in a shed at the rear of the property.

The school was catering to the more prosperous half of the citizens, men able to pay in order to secure a reasonable start in life for their children, but not an especially privileged group socially. The town was growing rapidly. The population is recorded as 2895 in 1845, 6038 in '51 and 15,518 in '57. The Church of England Grammar School was opened in Parnell in 1856 and a few years later a High School was started near St Andrew's Presbyterian Church in Symonds Street, and there were one or two private ventures. The town could use them all.

Proprietors and Trustees

Reference was made earlier to changed relations with the Mission.

The British Wesleyan Missionary Society was anxious to be relieved of the burden of the South Pacific in order to extend in much more populous areas in India, Africa and China. Also the matter of representative government in the colonies was in the air at the time. Gold had been discovered recently in Australia and, even more important, they had learned to grow wheat on land earlier regarded as too dry.

Consequently after discussion a virtually independent Australian Conference was set up to take responsibility for the South Pacific Missions including New Zealand, with British monetary support phased out over a number of years. Instead of being at the hub of control in the island missions, Auckland found itself a small struggling point on the circumference of things. The N.Z. mission was divided into two districts, North and South, with status equal to that of Tonga and Fiji.

This came at a time when relations with the Maori were deteriorating rapidly. The Land League was formed in 1853 and the King movement soon followed. The students at Three Kings became unruly, then they ceased to attend. Then came open conflict in Taranaki which was traditional Wesleyan territory. Within a few years the work in Taranaki and in the Waikato was in ruins. As a result most of the missionaries found themselves serving in pakeha circuits.

It is significant that this loss of status is reflected almost immediately in the attitude of the **Southern Cross** to the Wesleyans. In 1850 the paper was still playing its old game of extolling the Wesleyan mission whenever it wanted to annoy the Anglicans. A decade later they simply ignored us. Our people were now just another minor denomination trying to gain a foothold in the new pakeha settlements. This change of emphasis was recognised in 1863 when the N.Z. Districts were given European status alongside the Australian States within the Australian Conference. Henceforward our work among the Maori people was our own affair for which Australia took no responsibility.

The sum of all this is that the missionary proprietors wanted their money back.

It is ironical that the strong-minded brethren who had first asked for a General Superintendent and then questioned his powers should now be under the thumb of a pretty tough set of Australians. One of the unanswered and probably now unanswerable questions is just why the brethren across the Tasman were so unsympathetic to the New Zealanders at this juncture. Why could they not raise more money from the native church? The Tongan mission was almost self-supporting. Surely the Maori could be persuaded to do more! This at a time when the Maori mission was falling to pieces under stress of the land troubles. There is room for a niggling suspicion that Boyce and his successor Eggleston thought that it served the New Zealanders right, to put the matter in vulgar terms.

However that may be, with the islands looking to Sydney and no mission vessel picking up pupils the isolated missionaries wanted to get rid of their shares and use the cash elsewhere. The school was paying its way, but there was now no prospect of a steady core of missionary families coming on to buy out the original shareholders' some of whom were already wanting to cash in their shares.

The Minutes of the Proprietors and of the School Managers have survived, but they are not always as explicit as we would wish, and there are no comprehensive financial statements, so that it is impossible to recover the position in detail. The annual accounts tell us that they spent twenty pounds on fencing or what not, but fail to specify the total outgoings, or the exact debt on the property. It seems that, roughly speaking, the original subscriptions paid for the land, but that most of the money for building was borrowed. From the opening day there was a mortgage debt of £4000, plus several hundreds due to the Mission House in London for fares and some imported items.

The school could meet its running costs but could not carry a load of debt . . . especially when debts were things one could forget between quarter days. Like so many colonial efforts it was a bit of a gamble, with no reserves to meet a crisis. This was to be their undoing.

In May '55 the managing committee, which consisted of the Proprietors residing in Auckland, suggested to a group of leading laymen in the local chapel that they might like to join the proprietary. They were Messrs Newman, Williamson, Russell and Harris. They offered these brethren one share for each of two taken over, which suggests that they regarded the shares as a good speculation. The laymen were sympathetic, but had no intention of becoming personally liable. They would act as trustees, but were unwilling to venture their own capital.

By July this was clear. The teaching side of the institution was doing well, but the hostel was losing money, so it was closed. Somebody proposed leasing the area fronting on Symonds Street, but there were no offers. A panic meeting decided to sell out, but this was reversed the next day by a more representative group. They then wrote to Boyce, the General Superintendent in Sydney, suggesting that the Conference might take over the school, assets and liabilities. Boyce didn't even bother to consult his colleagues. He simply said no. All the Districts wanted schools, but they had to finance them for themselves. New Zealand should hand the school to the Connexion as a normal Trust property, under local trustees. Messrs Buddle and Lyth crossed the Tasman to the Conference, authorised to sell the property at cost price, but they had no takers. Some rather complicated arrangements for relieving such shareholders as were in dire need which one cannot unravel from the minutes were agreed to, and matters continued on that basis for the time being. It seems that the laymen were unwilling to accept

trusteeship until the claims of the proprietors were settled in full.

One is tempted to wonder why they needed eight acres of land in the first place. Perhaps they were thinking in terms of a few cows and a paddock full of potatoes. We do not know.

Important developments followed the arrival of Isaac Harding as Superintendent of the Auckland Circuit in 1858. Harding was a vigorous evangelist, as much at home on a horse as John Wesley. He took the circuit as far north as Mahurangi and later prospected the gold fields from Dunedin. At this stage the Official Bay house which had been made over to the Auckland Circuit was sold for £2800. (It cost Lawry £400 in 1844.)

A body of trustees was now formed consisting of Buddle, Harding and Fletcher with Williamson, Russell and W. C. Wilson. They purchased land and buildings 'for the sum of £3700 to be secured on the Model Deed, to be employed for the support and maintenance of a connexional school or college'. From the proceeds of the Official Bay sale £1000 was lent to the trustees for ten years on condition that they provided free quarters for the Auckland circuit minister. This would be in hostel accommodation no longer required.

The proprietors were now repaid their original subscription, 161 shares at £20 apiece. To do this and to cover repairs and upkeep of building and grounds a £3000 mortgage was raised from a Mr Montifiore.

Under these conditions the school carried on for a number of years, but while it could meet running costs, the property account was slipping further and further into arrears. By 1864 they had reached a stage where the three active lay Trustees, Messrs John Williamson, T. Russell and W. C. Wilson had each advanced several hundred pounds in order to meet the interest bill.

A Reconstituted Trust

On August 3rd, 1864, the first meeting of a greatly strengthened Board was held. Williamson had retired, and members added were F. Prime, J. Edson, J. Heron, Mark Somerville, Rev. H. H. Lawry (secretary) and Richard Hobbs (treasurer). They faced a statement of debt as follows:

Mr Montefiore's mortgage, due 1865	£3000
Repayment of Auckland Circuit loan	£1000
Interest advanced by three trustees	£1539/5/0
Plus further interest overdue.	

The new Board grasped the nettle. They resolved:

1. That to provide funds to meet interest due and to effect necessary repairs, Messrs Heron and Hobbs were empowered to sell the allotment fronting Symonds Street . . . the Trustees to guarantee a title in July '65.

2. That the Trustees advance £16.13.4 each to pay interest due to Montefiore until the sale of land. The school account showed a credit

of £114.

Three weeks later they met again to hear that three sections of the Symonds Street block had been sold, fetching £938. This involved opening City Road. They decided to replace the shingles on the College with slates, if the insurance company would reduce the premium. Messrs Heron and Hobbs were instructed to get a surveyor to make a plan of the property, showing the best way to divide it into allotments for sale or lease, after the Trustees had selected a reserve sufficient for College purposes. They decided to ask Conference for authority to sell sufficient land to pay off the remaining debt.

The Board met again on September 16th. Messrs Heron and Hobbs presented a surveyor's plan giving it as their opinion that, 'upon a modest computation', a revenue of something like £1800 to £2000 yearly might be expected from leasing the sections. They also arranged for £700 to be paid over to the Circuit against the £1000 lent them in '58. All this was done in 1864.

There is no minute recording the decision to sell the sections, but evidently the plan for leasing was a failure, because the surplus sections comprising well over half of the remaining land were offered for sale by auction on March 23rd (see illustration). Enough cash had come in to enable the Trust to repay the remainder of the £1000 due to the Circuit, and to put in hand the slating of the roof and other repairs. They met again in June and in July to keep a close watch on matters. Not all the sales had been for cash, but money was coming in all the time.

On does not quite know how, but evidently the Trustees acknowledged some continuing obligation to the Proprietors because the latter held their last meeting in the High Street chapel on November 19th when they were able to pay out a final dividend of 13s. 3d a share. Those present were: Buddle, Hobbs, Whiteley, Wallis, Warren, Buttle, Schnackenberg and H. H. Lawry (secretary).

The End in Sight

No doubt with the roll holding up, the debt paid and the buildings in order the Trustees felt that the immediate future at least was secure. It was not to be. In the mid-sixties Auckland entered into serious economic difficulties. For this there were a number of reasons.

It was in 1865 that the southern provinces had their way, and the capital was shifted to Wellington. The move was geographically inevitable. It meant the loss to Auckland of a considerable body of state servants, mainly white-collar workers with their spending power.

About the same time the end of the Waikato war saw the disbanding of local militia and the departure of the Imperial troops. There were to be no more lucrative contracts for supply of army

stores and provisions.

Then in 1867 there began the rush to the Thames goldfields. If things were slack in Auckland then get on the boat and be in El Dorado by morning. In time matters adjusted themselves, but for a short time it was reckoned that there were more people in Thames than in Auckland. (It is worth remembering in connection with the trials of Wesley College that the new Pitt Street Church had a struggle to survive. It was started in November '65, and opened eleven months later at a cost of £9000, of which they had less than half in hand including the value of the Hobson Street property just down the road. The trustees did not skimp the job. During the following 15 years they paid out more than the total of the original mortgage in interest.)

One of the Auckland papers made the wry comment that the slump was a good thing because businessmen in the city found it necessary to live on the farms they had purchased as a speculation and left idle. So the land was worked and some profit made. Of course, both the mining at Thames and the new Waikato settlements were serviced from the northern city and it soon began to forge ahead once more. But the slump was severe while it lasted, and it was enough to tip the balance against Wesley College.

The roll was maintained remarkably in spite of the opening of rival institutions. It seemed there was room for all. But suddenly it fell. It had been running at a steady 65 or so. The year '67 opened with 61, the next year it was down to 51.

The last straw was laid on the corporate back of the Trustees when it was decided to open the Grammar School, a well-endowed institution.

During his term as Governor, Sir George Grey had set aside certain endowments for a Grammar School, but partly because the wording of the ordinance was somewhat ambiguous nothing had been done. The endowments were now valuable and a considerable sum had accumulated.

At this stage a Board of Governors was appointed and there was a prospect of a Head of some standing and at least two well-qualified assistant masters, together with a generous provision of scholarships. With this the private schools could not compete. In the latter part of 1867 Fletcher warned the Trustees that the end was near, and early in the next year it was decided to close the school. This took effect at the end of the third quarter.

John Fletcher established a school at Thames, and a few years later he went to Australia. We read that he had seven sons, all of whom became preachers, ministerial or lay, the youngest being Lionel who fulfilled a distinguished ministry at the Beresford Street Congregational Church many years later. If Lionel Fletcher inherited his vibrant personality from his father, we can understand something of the confidence John Fletcher inspired in parents, pupils and Trustees at Wesley College.

II The Years Between

The Trustees now settled down in possession of an unencumbered property of some three and a half acres which proved very difficult to let at a figure showing any profit after rates and repairs were met, under prevailing economic conditions. It was some years before the town began to grow again. There was some suggestion that the new Grammar School might take over the building, but of course the classrooms were too small for the numbers expected. The premises were advertised 'for a school or any other purpose of which the Trustees can approve.' There followed a succession of tenancies at rates ranging from £110 to £150 per annum.

Then in 1877 the Education Board rented the buildings as a High School for girls under the charge of Mr Neil Heath. The Board paid a rent of £200 p.a. Five years later the Board inquired as to the possibility of acquiring the property as a permanent home for the girls' school. The trustees had it valued, the figure suggested being £12,000 to £14,000. The trustees then replied that they were not inclined to sell and raised the rent to £300.

When in 1888 the girls' school was shifted to the southern wing of the boys' school in Symonds Street, a Mr McArthur took over the old buildings to accommodate 'Queen's College' another private school for boys. This carries the story through to the Prince Albert College period.

There were further changes in the membership of the Trust during these years. Richard Hobbs, H. H. Lawry and James Heron seem to have done the routine work with F. Prime and J. Edson also active. By 1876 of the original group Thomas Russell and John Fletcher had left the country, W. C. Wilson and John Williamson had died and Somerfield had never acted. At this stage the following new members were added to the Board: Thos. Buddle, Jnr, J. L. Wilson, W. Thorne, J. Gittos, J. Wiseman. These were the men who carried the weight in the slow development of the late eighties and early nineties.

The young colonial Church had more urgent problems on its mind than the need for secondary education. It was struggling with a pioneer situation, needing money for buildings and stipends and faced with the urgent need to train an indigenous ministry. The Connexion was still drawing a number of men from England but this could not go on indefinitely. They were also ordaining numbers of young fellows with no preparation but that given by their superintendents during probation.

Also the Church had the continuing responsibility for what remained of the Maori Mission. Three Kings had been closed for a number of years, the building falling into decay, the farm leased. When the supply of Maori pupils dried up during the wars, an attempt was made to keep the place in use under the terms of Sir

George Grey's supplementary grants to the institution, which applied to 'orphan or needy children of Maori or any other race being British subjects'. They opened the place to destitute children sent by the provincial government at a figure of £10 a year for maintenance. When this subsidy was reduced to £5 the place became a disgrace and was closed.

In 1874 the Australian Wesleyan Conference of 1855 was replaced by an Australasian General Conference set up somewhat after the pattern of the Methodist Episcopal Church in the U.S.A. with the Australian States and New Zealand as constituent bodies holding annual Conferences. The General Conference met once in three years, controlling the doctrine and the legislative pattern of the Church. The annual State Conferences had administrative functions only. The system had a great deal to commend it, and lasted till July 1977 when Australian Methodism became part of a wider union of churches. (New Zealand was allowed to opt out in 1911 to facilitate union with the Primitive Methodists.)

A New Start at Three Kings

The N.Z. Conference of 1875 suggested that the two educational trusts in Auckland might be combined in a scheme for re-establishing the native institution. The idea was to accommodate the pakeha candidates for the ministry in the Institution along with the few Maori lads offering, to assist with teaching and oversight, at the same time receiving some basic theological training themselves. It was a makeshift affair. According to Dr C. H. Laws the theological teaching he was given there was beneath contempt. But it was the best they could do at the time.

Any suggestion of a merger was at once negated by the Wesley College (Queen St) Board. No doubt the members hoped one day to re-establish a secondary school in the town. However, they did agree to assist the project as far as they were able. They handed over a precious £400 balance which they had accumulated, and agreed to the sale of three detached sections, apparently allotments that had come back on their hands after the 1865 sale. These brought in another £385. The two sums were used to repair the Three Kings buildings in readiness for re-opening the College for its dual purpose in 1876. This was supposed to be a loan but it was never repaid. They also made a grant of £150 p.a. towards operating expenses.

A few years later we find the Trustees contributing £5 towards the expense of bringing men from England following the Tararua drowning disaster. It sounds like an insult to us, but \$10 was worth having in those days. One could cross the Tasman for five pounds ten shillings. When the Education Board rent was raised Three Kings immediately asked for a rise in their £150. Of course some members were on both Boards, and the degree of generosity over grants in aid varied according to the presence or absence of certain members.

It is interesting to notice that as early as 1876 there is a reference to 'Wesley College (Three Kings) Theological and Training Institution'. We have not been able to trace any minute either of the Conference or of the Board authorising the transfer of the title to the Maori school, but it appears to have established itself in usage so far as to be taken for granted by 1895. However that may be, it is clear from the minutes that in the early '90s our Board was vigorously resisting the notion that it existed for the benefit of the Three Kings institution.

A Fresh Proposal

The arrangements for combining theological training for Europeans with schooling for Maori pupils was no more than a desperate expedient. It did not do justice to either side. The sudden death of Alexander Reid early in 1891 brought matters to a head. Reid was the last of the giants of the early mission period to be actively engaged, and he died in harness. It rather looks as if the Connexion was just waiting for the old man to retire, because his death released a flurry of activity. For example, the Auckland Synod put forward the name of Simmonds as his successor without being asked, and William Morley who was much the ablest and most forceful leader in Connexional matters at that date was appointed Principal on a temporary basis in 1892 with a view to summing up the situation. (W. J. Williams followed for two years, after which J. H. Simmonds began his long reign of 28 years which culminated in the move to Paerata.)

At the opening session of Conference, February 1892, Morley moved the appointment of a Conference committee to meet and report back on 'the future policy with regard to higher education and the best method of utilising property and endowments now held in the Auckland District, the property being valued at some scores of thousands of pounds'. A continuing Committee on Higher Education was appointed to examine the proposal.

At the following Conference held in March 1893, Morley returned to Christchurch as Connexional Secretary. He presented the report of his committee which claimed endowment property of 'scores of thousands of pounds' for the new venture. Wesley College should be re-vitalised by the appointment as Principal of a younger man able to concentrate on its problems. The Queen St school should be reopened, to include a senior department for training theological students, accommodating up to six men a year. Income from the Probert Bequest just becoming available would meet a modest budget.

The idea of a theological department associated with a secondary school was not without precedent. English Nonconformists had used their Academies as nurseries for the ministry a couple of hundred years before. Samuel Wesley was schooled in such a place before he managed to get to Oxford. A generation earlier Joseph

Fletcher had been principal of a college of that sort in New South Wales. In a comparatively stable theological situation and for the general run of candidates what we would describe as a good secondary school education was the most important basic training. The men could be housed in the same building and taught by professional staff, with a little divinity added by visiting ministers. Suitable men would be prepared for matriculation and go on to the university as opportunity offered.

The plan seemed feasible, on paper at least, so the 1893 Conference formally resolved to re-open the school in Auckland. It directed the Trustees to make plans for re-opening in 1894, using the intervening year for preparations, and especially taking steps to secure a competent headmaster. It seemed to think that an outlay of £400 would be sufficient to put the building in readiness. A special committee was appointed to co-operate with the Trustees and get things moving.

Either the Trustees in Auckland were asleep, or more likely they were playing 'possum, hoping that the spectre would disappear if they pretended it was not there. However that may be, they managed to do nothing till June, and then replied that they 'could not see their way to comply with the request of the committee.' Those present were the Rev. Wm. Lee (in the chair) together with H. H. Lawry, F. L. Prime, J. Heron, R. Hobbs, J. Wiseman, T. Buddle and J. Edson.

In October the Trustees were called together to receive 'an open letter' from Morley 'severely criticising' their action. The trustees replied stoutly that 'after considering Mr Morley's Open Letter addressed to the Committee on Higher Education they do not see any reason for altering the decision already arrived at, but are confirmed in their conviction that, in their present financial position, it would not be prudent to open a College in Auckland next year.' However, they went on to say that if he wished to meet the Trustees they would be glad to see him.

This meeting was held in November when after a long discussion the matter was adjourned till June of 1894. Meantime at the beginning of 1894 the Committee of Higher Education had already advertised abroad for a headmaster. He was to have a three-year contract at £250 p.a. (He would be living in.) John Fletcher wrote from Australia: 'It puzzles me how you people can see any prospect of making your school pay in competition with your highly-endowed Grammar School. I shall watch the experiment with interest.'

The adjourned meeting was held with Morley in June 1894, immediately after his return from the General Conference at Adelaide, where he was made President of the whole of Australasian Methodism. Those who have been privileged to attend a General Conference will know something of the mana attached to that office. Indeed, it is a fearful thing to fall into the hands of the living President-General. After a long discussion the Trustees cautiously

decided to advance £1000 to the Special Committee 'if they deemed it expedient to commence operations on the lines indicated.' They seem to have felt that the matter was out of their hands. If they refused to act they would be superceded. The Conference has the last word. Also they were influenced by the success of Wesleyan schools in Australia.

One can only wish that more detailed reports were available, so that we might compare the reasons the Trust gave for its misgivings with the obvious points that must occur to anyone today, with the advantage of hindsight.

In the first place the estimate of the value of the educational Trusts available to support the venture was hopelessly inflated. Instead of 'some scores of thousands of pounds' Probert and Queen Street together would be worth about a score and a half thousands at that date, and only the income from Probert was becoming available.

In the second place one could not argue from the Australian position to that of New Zealand. The Australian Methodist Church was two generations older than the New Zealand one, many of its people were better established, and they made up a much larger percentage of the population. Even more important, it does not seem to have occurred to anyone that it was fallacious to compare New Zealand with Australian States such as New South Wales, Victoria or South Australia. Over the Tasman the full strenth of the denomination could be naturally focussed on one State centre. In New Zealand there were four centres, with the predominant strength in the south at that date, and precious little prospect of anyone outside the Auckland Province sending their children to the northern city.

It was the Conference that pushed the Trust into a very risky venture. And when it failed the Conference didn't lift a little finger to help them. If one feels that it was chiefly Morley's fault, though he did not usually make mistakes, at least he would have moved heaven and earth to help the school when it got into financial trouble. But by that time he was shifted to a permanent position across the Tasman.

To resume. On August 28th Morley replied that the Special Committee had resolved to re-open the College at the beginning of 1895, as a secondary school for boys with a junior division attached. Also that the theological students should be removed thither, their classical and general education to be given there and at the Auckland University College, their theological education to be in the hands of the principal if a minister, or a minister in an Auckland circuit. The present Special Committee to be the general committee of management, with an executive of persons, one half of the executive to be elected by the Trustees from among their own number. The meeting decided to hand over £400 to the Committee

for present expenses, and elected Messrs Thorne, J. L. Wilson, T. Buddle and John Edson as their representatives on the management committee.

At the next meeting which was held on January 18th, we find the general committee dignified by the name of the Board of Governors.. Further discussion on the possibility of conflict between the two parties led to the sensible decision that they should in effect be amalgamated. The following were then nominated to the Trust: Messrs W. S. Wilson, Thos. Allen, S. J. Ambury, T. McMaster, A. C. Caughey, W. H. Smith, F. A. White and Shepherd Allen of Piako (the last declined to act).

The full board met for the first time on February 9th, 1895. At this meeting the new name for the school, Prince Albert College, appears officially for the first time. The first business was to receive the resignation of H. H. Lawry, who 'preferred not to incur any liability for a project for which no provision whatever has been made by the originators. . . . I will be no party to any fresh mortgage of the property . . . ' He may have been a 'lame brother' as Joseph Fletcher had called him over forty years earlier, but he showed better judgment than the rest of them.

The resolution accepted by the forthcoming Conference then read that the Board of Governors consist of the Trustees plus the ministers of the Auckland and Manukau circuits.

At this February meeting Mr Buddle was asked to arrange a loan with the Auckland Savings Bank. These enthusiasts, allowing their hearts to rule their heads! Will they never learn? The Methodists have wrought miracles in their day, but they have never learned the alchemists' secret of turning base metals into gold. However, it was reported that Messrs A. C. Caughey, W. Thorne and W. S. Wilson had each contributed a scholarship. Though the scheme had been wished on to them, the Trustees were determined to do their best.

Five days later, on February 14th, Prince Albert College opened its doors.

III

PRINCE ALBERT COLLEGE

1895-1906

Principiam Sapientia Posside Sapientiam

The new school opened on February 12th, 1895, with 36 pupils including three boarders. The number grew rapidly, reaching 59 by the end of the year, and over 200 by the end of 1897. For the purposes of this booklet it is not necessary to give the story in detail. Enough to say that it was a happy institution, valued by the citizens both for its academic results and for the calibre of the men and women it turned out into the world.

The Head, chosen from among fifteen applicants from England, the colonies and New Zealand, was Mr Thomas Jackson, a grandson of one of the leading figures in the Wesleyan Conference in the early part of the nineteenth century. A product of Kingswood, Wesley's own foundation, and London University, though a classics man himself, Jackson was open-minded and free in his approach to the educational situation and the needs of his pupils in Auckland. Under his guidance and with the assistance of a devoted staff the institution offered a surprising variety of courses and produced some outstanding scholars, but it was especially adapted to the needs of the lads and lasses who had no expectation of going on to the university, but expected to take up life in the city.

The first year was so promising that the Trustees decided to make provision for girls. This was begun at the beginning of 1896, when classes were held in the rooms of the Baptist Tabernacle not far away, while a two-storey brick building was being erected at a distance from the main block. This extension was opened on July 11th, 1896, with 38 pupils, one of them a boarder. The first headmistress was Miss W. McKerras, M.A., followed a year later by Miss E. M. Rainsforth, M.A. As principal Mr Jackson exercised a certain co-ordinating power. There does not seem to have been any friction.

It is interesting to notice that Jackson had no difficulty in attracting suitable staff, both men and women. It seems that the supply of able young graduates exceeded the demand, especially in the South Island. Visiting masters and mistresses taught piano and singing, the use of the 'typing machine', needle-work for the girls, and gymnastics. There were clubs for football and cricket, swimming and tennis, a school orchestra, a cadet corps, and a very lively literary and debating club. The place was a hive of activity during term. The pupils produced a very lively College magazine quarterly. The extraordinary strength and longevity of the Old Boys' and Old Girls' Associations is a testimony to the affection of those who spent a period at the school.

The motto was taken from Proverbs 4 vs 7: "Wisdom is the principal thing; therefore get wisdom" as the A.V. translates. As with the contemporary Auckland Grammar School the only uniform was the school cap with badge, or on Sundays a straw boater with distinctive hatband. The girls wore a straw hat with the school ribbon.

Although Prince Albert was a denominational school it succeeded in holding the confidence of Anglicans and Presbyterians as well as a few Jews. As the Rabbi pointed out when speaking at a certain prize-giving, the motto was taken from the Old Testament! There was no attempt to proselytize.

Readers will remember that the school had been re-opened under pressure from the Conference very largely with the object of providing for the training of students for the ministry. The presence of these more mature pupils must have done something for the stability of the institution. The system was not a bad one for the time, and it served some 38 young men. They were given some basic training in theology and Biblical studies by visiting ministerial tutors, and coached for matriculation or allowed to attend the University College as part-time students. Those of us who are old enough to remember the ministry of the twenties and thirties will recognise that the P.A.C. men were adequately trained for the job by contemporary standards. The proportion of students taking advantage of access to the University College was remarkable.

To provide classrooms for over 200 pupils, both girls and boys, with theology in addition, meant a large expenditure on buildings. In 1896 a separate girls' building was erected, two stories in brick, and also a gymnasium. The following year the original college was enlarged by an additional storey, with an ingenious adaptation whereby wings were added on both sides of the front door. (Compare the old and new in the illustrations provided.) A third storey, in wood, was added to the girls' college a year or so later.

All of which cost money, a lot of money by the standards of those days. Since the Conference had forced the issue it was up to the Conference to finance it, but the Connexion had no funds for the purpose. The Probert Trust was now able to pay the fees of the theological students and their tutors, but could do no more.

To do William Morley justice, if he had been on the spot he would have bullied the Church into doing something to meet the crisis, but unfortunately at the beginning of the century he was translated to Melbourne to head the Supernumerary Fund of the Australasian Church.

Generally speaking the fees of the pupils covered running costs, but provided no surplus for capital outlay, or even for interest on money borrowed. While the school continued to grow this seemed tolerable, but when large numbers of national scholarships were provided and a free place system introduced by the government in

public secondary schools, numbers began to fall away. This was the beginning of the end.

The Trustees had allowed themselves to be manoeuvred into an impossible situation. They administered the property and were responsible for all capital expenditure. Mortgages were in their name. By the turn of the century some of them were alarmed enough to resign. All must have been perturbed.

Then Mr Jackson fell seriously ill. He was given leave to visit England, his place supplied by the first master, Mr Stevenson, a personal friend of his. Soon after his return Jackson broke down again, and had to resign. For the final year Stevenson was principal. The Governors presented a hopeful report at the prize-giving in December 1906, but at their January meeting they decided they could carry the financial responsibility no longer. The school was not re-opened.

The Wesleyan College and Seminary had been defeated by the establishment of a well-endowed Grammar School at a period when the city was very depressed, as we explained above. The position of Prince Albert College became hopeless when the doors of the Grammar School were opened without fee to all boys and girls who earned a Certificate of Proficiency in the primary school. There were not enough well-to-do Methodists within reach of Auckland at that date to sustain an institution of their own.

IV

FORTY YEARS IN THE WILDERNESS 1907-1947

Since there was now no school to govern, the Board of Governors faded out of the picture. The Trustees were left to pick up the pieces. They had been pushed into a venture against their better judgment, they had loaded the property with debt to provide for an expanding school, and now for a second time the Trust had to reconcile itself to a long struggle pulling its affairs into order, saving what could be saved.

It was necessary to act at once, since the interest bill was mounting. There was some suggestion that the Auckland Girls' Grammar School might move into the buildings, but that came to nothing. Then the premises were offered for lease, but there was no response. The Conference gave permission for the property to be offered for sale, or for lease on an extended term. In the event of a sale, after the debts were paid, the balance was 'to be used in the interest of higher education in the vicinity of Auckland.' There was apparently some idea of moving into the suburbs and re-opening there. However, no satisfactory offer was forthcoming.

In May the property was offered for sale by public auction, with a reserve of £17,000 on it. The highest bid was for £13,000. Negotiations brought this up to £14,000, but not for cash. Finally in September of 1907 Mr Neville Newcombe came forward with an offer to take the property on a 50-year lease, to commence in January 1908, at a rental of £696 per annum. At the end of the term 'all buildings and permanent improvements to be valued and this amount less £5,000 to be paid to the leasee.'

The trustees felt that they had no option but to accept Mr Newcombe's offer. They could not have been expected to anticipate the inflationary effect of two world wars, to say nothing of theories of government finance which could have made W. E. Gladstone turn in his grave. The result was that it cost more to redeem the century-old college building in the 1950s than it cost to build it in the first place, and much the same applied to a row of jerry-built shops on Queen Street.

The Trust now settled down to a long spell of near inaction as it slowly paid off its debt and accumulated funds against the day when it would be required to face an unknown amount for compensation on buildings and improvements. The man identified with the Trust in that era is the late J. W. Shackelford, Secretary for 40 years. He was never tired of insisting that if he had not been out of the country at the critical period the Trustees would not have signed that disastrous lease. Perhaps not, but they were in a cleft stick. They did their best, and there seemed no other way out. But

to recover control of the property was almost an obsession with Shackelford, and he lived just long enough to see this accomplished.

Inevitably other hungry Education Trusts gathered round as soon as there was anything to be picked up from P.A.C. But the Trustees never failed to pay off something each year. The mortgage debt to the Auckland Savings Bank was £8400 at 5% in 1908. The interest rate was reduced to 4½% rising again to 5% in 1913, 6% in 1918. By the end of 1913 the principal was down to £7500, ten years later it was under £5000, by 1933 it was reduced to £1920, and by 1941 the total of £8743 originally owed to the Savings Bank was paid off. In that year the Trustees declared that in view of the heavy expenses before them they would make no further grants.

During this period the Trust had contributed nearly £4000 to theological education at Dunholme and at Trinity, and some £470 to Wesley College Paerata in the time of its greatest need. But then the second world war intervened. For a time both Wesley and Trinity were drawing rents from the Government or the Hospital Board. By the end of 1947 the P.A.C. Trust had accumulated a reserve of over £4000.

As the years passed most of the older members of the Trust resigned or were removed by death, others taking their places. In 1936 they were proud to report that there were five old boys on the Board, Messrs. T. H. Martin, P. Dellow, L. R. Brakenrig, A. E. Lawry and L. E. Rhodes.

In 1937 the trustees in the estate of the late Neville Newcombe wrote asking that the P.A.C. Trust consider purchasing the interest of the estate in their lease, the value of which they estimated at £33,000. After due consideration our Board replied that they did not consider the proposal either advisable or practicable.

In October 1946 Mr Shackelford resigned. Like Moses he was not permitted to enter the Promised Land, being 'in age and feebleness extreme', but he was permitted a glimpse from afar. The cynic might be excused for suggesting that what he saw was a mirage. Mr Percy Dellow, an old boy of the school, Secretary of the Old Boys' Association for many years, was appointed to follow him. Shackelford died a year or so later.

The matter of Newcombe's lease came up again in 1947, and this time it was agreed to purchase for £24,000. This sum represented mainly the value of the row of shops on the Queen Street frontage. We had reserves amounting to over £4000 at this stage, so a mortgage of £20,000 was taken out with the Bank of New Zealand at 4% p.a. The Salvation Army lease from Newcombes still had ten years to run, but at least we were free to deal with the rest of the property.

By this time there were further changes in the Trust. H. Ranston and F. M. Winstone kept the interests of Trinity College in mind. J.

Tyler and J. Stanton were key members at this stage. Others were W. E. Lewisham, J. Maginness, H. B. Halstead, C. K. Wigglesworth. The writer's name was added in '46 when his position as Principal of Trinity College was confirmed.

It was at this stage that the two early Minute Books, one recording the decisions of the original Proprietors, and the other the business of the Trustees from the inception of the Trust, were deposited among historical records at Trinity College. The writer was deputed to 'prepare an abstract of the material' with a view to conserving anything of historical importance for the future. At the next meeting it was reported that it was unnecessary to do this, since the work was being undertaken by Miss Arthur and Miss Buttle on behalf of the Wesley Historical Society. This is the work referred to in the Introduction.

V

EFFORT AND FRUSTRATION 1947-1960

Since the Salvation Army lease of the King's Court Private Hotel had several years to run, the Trust was still not free to do as it wished with the area as a whole. The property fell naturally into three parts consisting of the elevated area at the rear, the Queen Street frontage and the Turner Street frontage. Hence it was easy to overestimate its value without inspection on the ground.

The Army was paying a rent for the 1850 building at a rate fixed in 1908. The fabric was solid enough, too solid in fact. We would have been relieved if a thunderbolt had fallen on it. Its inadequacies by modern standards became more embarrassing with every decade that passed. The City Council kept demanding more bathrooms, etc., and agitating for better exits in case of fire.

The shops were situated on the steepest part of Upper Queen Street. They were poorly built, the standard was low and the rents were low.

The Turner Street frontage was not zoned for commercial development and the boundary of the Army lease together with Council requirements for street widening precluded any immediate use.

Under these conditions there was not a great deal more that the Trust could do. It assisted Trinity College to cope financially with the post-war rush of theological students, and for the rest husbanded its resources against the day when it would be required to redeem the massive old building erected by Alfred Boon one hundred years before.

In the early fifties, after the death of F. M. Winstone and J. Tyler, the Trust was again re-inforced by the appointment of A. McLachlan, E. D. Patchett, A. L. Caughey, K. J. Rosser, A. E. Astley, and later Alan Winstone, Edgar Lewisham and G. C. Riddell were added.

An influential minority in the Connexion were interested in the provision of a Methodist school for girls which was needed. Others opposed selling at all, but advocated retaining the property as a permanent investment. Another factor was that the most likely buyer would be a consortium wishing to build tourist accommodation of some sort, hotel or motel, which would require a liquor licence, but to part with the property on those terms would have been offensive to many within the Connexion.

It seemed that the obvious beginning was to try to make something of Turner Street. For many years the Pentecostal Church held an option over seven sections there. By 1948 they had come to the conclusion that it would be impossible to build what they

wanted on the site, and after negotiations they paid the Trust £500 to be released of any obligation.

To some extent the matter was involved with the Salvation Army lease. The Pentecostal people wanted a greater depth to their land if they were to build, whereas the Army were unwilling to yield this.

In 1950 there was considerable activity but no progress. The Trust was approached by the Y.M.C.A. with regard to buying the freehold of the residential area but had to be told that the property was not for sale. Mr J. Tyler reported a feeler from Mr and Mrs Blackwell who were considering making a considerable gift towards the foundation of a Methodist School for Girls. This of course would have commanded the full support of the Trust. But the project came to nothing as the money was diverted towards another worthy object.

In 1951 the Rev. Robert Thornley, who was now Chairman of the Trust, moved the District Executive to raise the possibility of taking over the Salvation Army property as a hostel for lads working in the city. We hesitated. It was hardly an educational venture, and moreover some of us had experience of hostels.

The following year, feeling frustrated, the Trust took steps to 'clarify its powers and purposes'. It also had a valuation made, not with a view to selling but to assess rentals. A year later there was some discussion with the Army authorities who were looking in the direction of a 25 year extension of their lease.

A year later the Army decided that they would prefer the freehold, or, failing that, a lease for 20 years, with compensation to be paid for the hotel building in terms of the present lease. The Trust replied requiring an adjustment of the northern boundary to allow of deepening the Turner Street sections. They agreed to pay compensation on the original college buildings, and suggested a rental of £2000 p.a. plus rates and insurance, the lease to run for ten years. The Army suggested £1500, so they met amicably at £1750. But the Army temporised.

In January 1957 the Army announced that having purchased the Bible Training Institute building in Upper Queen Street they did not wish to renew their lease. But they would like to retain the use of the buildings till June 1960. For this they would pay rent of £2000 p.a. They asked compensation of £9000 for the old building. The Trustees settled for £8000.

It was becoming abundantly clear to the Trustees that while they administered a valuable property it was valuable only for certain purposes and like the Probert Trust land in Great North Road it would need both capital and expertise to draw out anything like an adequate return.

In May 1958 three suggestions were canvassed at the annual meeting.

1. To offer the People's Palace land and buildings for lease.

2. To offer the whole area except the shops.
3. To offer all the unimproved land separately.

Three months later the Trust finally paid off its legal obligation to the Army for compensation on the hotel buildings. The property was now unencumbered except for a small mortgage owing to the B.N.Z. The Government valuation of the land and buildings was just over £100,000. Rents were about £6000 p.a. and expenses about half that amount. The Trust was helping Trinity College to finance a third tutor on the staff. That was all the good the Church was getting from a property worth a small fortune.

Mr Justice Stanton (later Sir Joseph) who was the leading figure on the Board after the death of James Tyler was strongly urging the necessity to sell. At this stage a joint meeting with the Central Mission Trustees and the Connexional Secretary was held to consider a suggestion that the Trust should sell its property and put the proceeds into a joint venture developing the Central Mission site between Wakefield and Airedale Streets. That made sense, but the mind of the Conference was against selling.

Meanwhile the Army asked for a further extension to June 1961 at a rent of £2250 p.a. Mr Boswell of Stace Bennett was asked to prepare a valuation and make suggestions for utilising the property. He put a figure of £95,000 on it.

A month later he outlined his ideas for development, including apartments or flats, motels, private hospitals and offices. 'It was fair to assume that property values would increase in the next ten years.' However the Trust should realise that 'the possibility of its undertaking any extensive development in the near future was very remote.' We had no capital. At this moment the Army began flirting again with the idea of renewing their lease. They were given a month in which to make up their minds. It came to nothing.

Looking back over these 14 years it seems extraordinary that we temporised for so long. The situation was absurd. We had to make a positive move of some sort to escape from our dilemma.

VI RECENT DEVELOPMENTS 1961-1977

Nineteen sixty-one began for us like any other year. The Army occupation of the hotel premises ended on January 1st. The first priority was to secure another tenant. Local agents reported eight enquirers all of whom backed out after inspecting the buildings. The Presbyterians put out a feeler towards using the place for a student hostel, but required the freehold after a term, a condition we were unable to accept. An offer of £150,000 for the freehold came from a party that wished to establish licensed premises.

It was at this stage that the Rev. A. E. Orr introduced Mr R. R. Livingstone of Messrs Livingstone, Jones, Lang and Wootten, Christchurch, who was appointed sole agent in the hope that a fresh mind might bring some clarity to the position. A supplementary report to the 1961 Conference suggested the erection by stages of a group of blocks of high class motels to occupy the higher ground at the rear of the property, and ultimately to replace the old school building. At that date the plan would have involved the expenditure of £70,000 by stages.

An offer by Mr P. J. Ruissen to take over the occupancy of the hotel and confidence in his competence and reliability led to a shift of interest to Turner Street. The City Council wished to widen the street, and in return for a strip of land for this purpose it agreed to re-zone the block 65 feet in depth back from Turner Street as Commercial. The Trust was now able to erect a commercial building on Turner Street, which became the most favourable area to develop. At the same time Mr Ruissen was utilising the old school buildings as the Rembrandt Hotel, securing a high occupancy rate.

It was at this stage that Mr Percy Dellow felt it necessary to retire from the position of secretary. He had served for 16 years with the greatest devotion. His place was taken by Mr R. A. Barfoote, who was brought in especially on the motion of the Chairman, the Rev. R. F. Clement, in expectation of a period of intense activity on the part of the Trust. (Mr Dellow died in 1968. He was a brother beloved.)

Late in 1962 Mr Livingstone, reported inquiries 'from a firm of international repute' wishing to lease a large area in a building erected to their requirements. The upshot was that in October 1963 tenders were called for a building of three floors on Turner Street providing 8800ft of office space with a basement car park with space for 20 cars. This building was opened on July 24th of the following year, at a total cost of £90,000, towards which the Trust Board borrowed £60,000. There was no difficulty in securing suitable tenants for the remainder of the space, the principal tenant referred to above being the I.B.M. Company.

This marked the beginning of a period of intense activity on the part of the Trustees and especially of the secretary and of the finance committee led by Mr Alan Winstone. In 1965 the Trustees reported that after deducting all charges the income reached over £13,000, double that received in 1964. It came from the I.B.M. building, from the Rembrandt Hotel, and from increased shop rentals and car parks. By the end of 1965 the Trustees were negotiating with I.B.M. for an extension to their building.

The following year contracts were let for the extension which was to cost £30,000, bringing the indebtedness to £90,000. This occasioned no anxiety since the space was fully let. In '67 the extension was completed and the Board was studying a proposal for another commercial building. It seemed that further development was limited only by the availability of necessary finance.

Nineteen sixty-eight was a year of consolidation and planning. The Trust was able to report on June 30th, 1969, that after allowing for depreciation the surplus for the year amounted to £36,232 and that repayments plus accumulated sinking fund payments amounted to more than half the original borrowing. Already the Board was considering its next step.

About this time Hugh Garlick, J. Campbell and G. Moorhouse were added to the Trust. Some small but significant grants were made over these years, mainly in support of overseas study for ministers.

Nineteen seventy was again a very busy year. In response to suggestions from I.B.M. the Board began planning a high-rise air-conditioned office block to be erected on the corner of Queen Street and City Road, to cost perhaps \$1¾ million. Things escalated until we were discussing a tower of nine floors of office space above a shop floor and a basement car-park. From the top it would be possible to look over the ridge into Mt Eden railway station. Costs also escalated into the region of \$3 million by '71. I.B.M. were proposing to take about half the office space provided. We were becoming uneasily conscious that the project was unnecessarily large for the area.

By 1972 we were still not in a position to act. The secretary put in many hours of discussion with I.B.M. officials both in New Zealand and overseas. They seemed to blow hot and then cold. Things moved and then they stalled again, while costs escalated. The Connexional office in Christchurch was kept fully informed. The Board got so far as to appoint an architect and have working drawings prepared for an eight storey building and were very near agreement with the major tenant.

At the same time the Trustees were under pressure to take up the replacement of the Rembrandt Hotel building with accommodation of a good standard suitable for visitors to the city, fully serviced. It was evident that two major developments would strain the

resources of the Trust to the limit and beyond. The office building was given priority. It was decided to raise debenture money on the security of the property, both from Church Trusts with money to invest and from private individuals.

At this stage Kenneth Winstone, Peter Hanson and J. A. Gibson all young men, were brought in to strengthen the Board.

Early in 1974 plans were prepared and an agreement signed with the I.B.M. Corporation as a major tenant. Tenders were called and a contract let for the work for just under \$2½ million. This was in May. But with the increasing liquidity problem and the ever-rising cost of wages and materials the total estimate of costs escalated to \$3.7 million. A considerable sum was tied up with the Perpetual Trustees in their difficulties. Then the I.B.M. Corporation changed their minds and invoked an escape clause, which compelled us to call a halt. This was in December 1974.

As the Conference Report says (1976) this was a bitter disappointment after the years of toil and planning that had gone into the project but it was the only prudent thing to do, and everything that has happened since shows the precarious nature of the situation and the wisdom of getting out in time. The loss incurred amounted to some \$370,000, representing mainly architects' fees and the cost of work already done in foundations.

However, the Trust is not unduly depressed, only thankful it was able to get out in time. It still holds a very valuable freehold property. But with the rise in building costs it is clear that it is not in a position to develop the property as it should be done, and that to obtain a worthwhile return in the near future it should sell either the whole block or retain only the Turner Street building. With the sum realised invested in smaller properties the Trust should be in a position to contribute worthwhile sums to the Church's educational ventures immediately, with a prospect of the income continuing to grow with the growth of the city. At this date, 72 years after the College was closed, there can hardly be much sentiment about the old buildings, and the Conference is not likely to oppose a sale.

One thing impresses the writer after months of research in old minute books, in early newspapers and Church papers and elsewhere. It is the quality and the faithfulness of the laymen who have carried the burden of the Trust over the past 130 years. It was not their fault that things did not turn out better in the short term. At no stage were the Trustees seriously at fault. When things went wrong it was due to relentless economic pressure, or to the misjudgment of the Conference. They were able men and they gave freely of their talents and their loyalty.

As the senior serving Trustee, one claiming no business ability but carrying on only as watchdog for the educational interests of the Church, the writer wishes to mention the unique services of Mr Ron Barfoote. We receive outstanding service from a number of

men. I do not mention names because I would not know where to stop. But Mr Barfoote accepted this position as a special challenge and for half a generation he has dedicated himself to it. He has served for the last sixteen or seventeen years at a period of unexampled crisis and development.

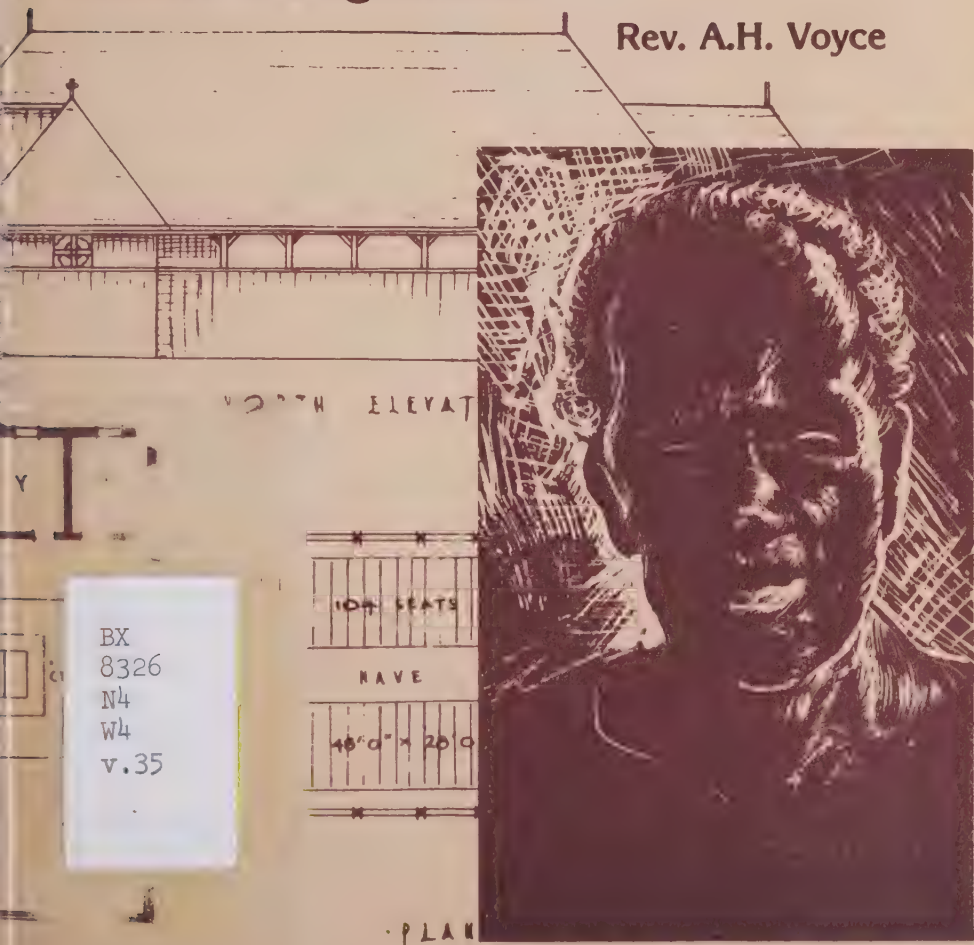
At the time of going to press (April 1979) it seems inevitable that the College Trust will be absorbed into the Central Property Trust of the Connexion. This makes it all the more necessary that the objects of the Trust should be placed on record once more. It is in support of "a School or College in Auckland or elsewhere in New Zealand." The Church should keep this in mind.

PEACEMAKERS

The Story of
DAVID PAUSU

and the
United Church of
South Bougainville

By
Rev. A.H. Voyce



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DEDICATION

In dedicating this story it pleases us to quote some lovely words by Florence Andrew which would have been words of joy to David Pausu:-

OUR SHIP OF LIFE

Into the beautiful sunset
Our ship of life must sail
But with our Pilot at the helm
Why must we fear the gale?

Our memories, some sad, some glad,
Are safely in the hold
And as we journey on our way,
To us their scenes unfold.

There have been rocks and bars to cross
And sorrows deep as night
And He has steered us safely through
And the harbour is in sight.

On into the beautiful sunset
Our ship of Life, He takes
Till our journey's done and the sun goes down
And Heaven's morning breaks.

Florence Andrew.

TEVITA (DAVID) PAUSU PEACEMAKER OF SIWAI BOUGAINVILLE

DEDICATED TO ALL THE FELLOW WORKERS AND THE FRIENDS

OF DAVID PAUSU

SIWAI BOUGAINVILLE PROVINCE OF NORTH SOLOMONS

PAPUA NEW GUINEA

by

MARAMA AND MINISTER A.H. VOYCE

IN THE

DIAMOND JUBILEE YEAR OF SERVICE OF DAVID PAUSU

1917 — 1977.



David Pausu — Scraper board portrait by R. Beaumont

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INTRODUCTION

David Pausu was undoubtedly the most loved and influential man in Siwai, southern Bougainville, and he was loved and respected in many areas beyond the Siwai district. Widely known as the Peacemaker, it is fitting that his story should be told with some degree of accuracy, before those who knew him intimately should pass from the scene, and he become just a memory

That he was able to bring about peace between Kauma, the most influential chief of Siwai, and his enemy Iempo, sparked off his 'peacemaking' in other areas of Bougainville. These two rival chiefs lived in areas not widely separated, in fact their spheres of influence were very closely joined. Kauma was the chief of the Tonu tribal area, and Iempo of the Sireigori area, and their long standing dispute had come about over a family row involving adultery.

Who was this man David Pausu? Throughout his adult life in Siwai he was a Methodist pastor teacher, a man who had had the advantage of very little training, but a man with a vast understanding of life and all its problems. He was a small insignificant-looking man, but a man of tremendous personal faith in Jesus Christ, and in the cause of the Christian Church. He lived to be a very old man by any native standards, and he was reliably estimated to have reached over 90 years of age at the time of his death. His life span covered the years of the coming to Bougainville of the first European influences: the evil days of 'blackbirding'; the coming of the earliest of Christian missionary activity anywhere in New Guinea and the Solomon Islands; two world wars; invasion by Japanese; and all the changes of education and better health brought to his people. And amidst all these changes, David was a steady influence, and gave the people of Siwai wise guidance.

He was born in the central Siwai area known as Rataiku round about the time when the Rev. Dr. George Brown, the first missionary in New Guinea, was implanting the Gospel in the Duke of York Islands and New Britain in 1875.



The author in the mid — 1930's, when collection of material for this book was mostly done.

CHAPTER 1 — BIRTH AND CHILDHOOD

David was born in a hamlet area known as Po-ana not far from the village known today as Mukakuru. He was the son of a chiefly person named Mokosi, and one of his plural wives, named Ari. As far as his mother was concerned he was an unwanted child, and Ari gave birth to him in a small stream near the hamlet, and left him in the stream to perish. However, another woman whose name appears to have been forgotten, but who was also a plural wife of Mokosi, noted that when Ari returned to the hut she had given birth to her child, but had returned without it. So she went in search, and found the child lying in the stream crying, abandoned by the mother. So this woman took the child back to the hut and looked after it, after angrily attacking Ari for leaving 'a man child' to die. When Mokosi returned from his hunting, he too was angry with Ari for leaving a man child — a potential warrior — to perish, and he praised the woman who had saved and cared for the child. This attitude was in line with Siwai custom, for male children were greatly favoured, as they could become potential warriors.

This child born of Ari was taken and accepted into the home of his father Mokosi, and his plural wives, which of course included Ari, and all were concerned in his upbringing. But Ari, his true mother, alone had the milk wherewith to feed him, though she always referred to him as Kongsei, and sometimes as Kongkongnah, the worthless one, the rolling stone. The name Pausu, by which he later became known, was not bestowed upon him until many years later when he went to the College at Kokengolo on New Georgia, as will be related later, but even that name is said to mean that someone other than his true mother nursed and cared for him, meaning that he was cared for by Mokosi's other plural wives.

Some time later, in the inter-tribal fighting that commonly took place in those days, the village of Po-ana was attacked, and the chief and many other fighting men, including Mokosi, were killed, and the remaining people of the tribe ran away to other areas. Kongsei was taken to the village of Turungung in the same Rataiku area, where he was cared for by his grandfather Wainasu, who treated him as a slave — a 'tu-ino-ino'.

Some of the other men of Po-ana hamlet had also gone to live at Turungung, and some time later one of these was killed, and as he was an important man of the area, a funeral feast was held. At this time Ari, Kongsei's mother, told her young son that he one day should plan to revenge the death of this man, though Kongsei was still too small to really understand what she meant.

One day some people came from Matukon village to Turungung to barter for galip nuts (Moi), and a man named Hihisa bartered with Wainasu, but Wainasu did not have sufficient galip nuts to complete the transaction, so as part payment he gave the slave lad Kongsei to Hihisa to complete the exchange. Hihisa did not keep Kongsei long at Matukori, but again sold him as a slave for shell money to a chief called Kisare at Tonui village.

It was whilst Kongsei was with Kisare at Tonui village, that a group of people came to Siwai on a normal trading expedition from Mono, Treasury Islands, some thirty miles south of Buin, Bougainville. They made the trip initially, because one of their tribesmen had died at Tonui some time before. Their leading chief was named Ninamo, a well-known Siwai name, for the people of Siwai and the people of Mono are very closely related, with many words and forms of speech in their two languages very similar, and sharing many personal names.

When Christianity came to Mono, Treasury Islands, and David Pausu got caught up with the

Church activities there, he found that the word adopted for God, the Creator of all things, was a word he was familiar with in Siwai, namely Tanutanu, and this word was used in translating hymns and Bible stories into the Siwai language. So the Tanutanu story was one of the first stories that David Pausu related to us to explain why he had used that word for God. This is how he told it:

Long, long ago, when the people were nomads without settled villages and without gardens, when they were literally just hunters existing in the forest, some children were one day playing on a bush track, they looked up during a lull in their playing and they saw coming down the track, an old white-haired man, who said to them: "What are you doing?" "Oh" they replied, "We're just playing." "Where are your parents?" asked the old man. "Out in the forest, looking for food." they replied. "What kind of food?" he asked. "Oh just roots, and berries and fern leaves." the children replied. "Well, would you like some good food?" he asked. The children were always glad to have something good to eat, they answered with an eager "Yes." So the old man told them to get their huiwo — big clay saucepan — from their primitive hut, to fill it with water and to build a fire. The children did as they were told. And then the old man stepped into the saucepan, and told the children to cover him up with leaves in the place of a lid, and that when the water had been boiling properly for some time, and the food smelled cooked, that they were to take away the fire from around the saucepan, and to take away the leaves and they would find the saucepan filled with good food.

The children hesitated. They had begun to like that kindly old man, and they didn't think it was much of an idea to cook him in the huiwo, but he insisted, and they did as they were told. And when the water had been boiling for some time, and the steam was rising freely, and there was an aroma of cooked food, they took away all the fire from around the huiwo, and they uncovered the saucepan, and they found inside a nice, whitish, hard substance that smelled very appetising. Again, they hesitated, but hesitation was soon overcome by hunger, and they took of that food, and began to eat and found it to be very good.

Whilst they were eating the food and chattering away amongst themselves with excitement, again they looked up, and there coming along the track was that same old white-haired man! By now they were frightened, and they said: "Who are you? We cooked you here in the saucepan, and then we found this good food. Who are you? An what is the food you have given to us?" The old man replied that the food was called HAME — (taro) — He gave them roots and showed them how to plant it, and told them that ever afterwards they would have good food.

"Yes," they said, "This is taro. So you tell us. It is very good. We like it. But who are you?"

The old man answered. "Ni so Tanutanu!" I am God, I am the Creator, I am Maker".

When their parents came home at night the children told them about the old man, how he had given them food, and that he said his name was Tanutanu. The parents said, "Yes, that was Tanutanu alright. He is the Creator, the Maker, the Giver of all things good."

The story goes on to tell how when Tanutanu gave food to the people of Siwai, he stood in the midst of the forest, with a conch-shell trumpet in his hand, and that he blew on the trumpet, and commanded that the forest be felled, and before their eyes they saw great areas of the forest fall to the ground. A second time he blew upon his trumpet, and commanded that the trees be heaped and burnt, and they saw the trees being broken up and heaped together, and how fire swept

through the lot and consumed everything. Then Tanutanu a third time blew upon his trumpet and commanded that the area be planted with food, and they saw taro growing, and yams, and sweet potatoes, bananas and sugar cane, and so many other foods that the people love and grow in their garden plots today, which are all the gift of Tanutanu the Creator-Maker of all good things.

When Ninamo, the visiting chief from Mono, Treasury Islands, was ready to return home, Kongsei had come to like him, and asked if he could go to Mono with him. Kisare was opposed to this. However, Kongsei was by this time six or seven years old, and a very determined boy. So he was sold by Kisare to Ninamo as a slave for a period, in exchange for pigs, native money and other wealth, but to ensure that after the agreed period of years had expired, he would by returned to Siwai, Kisare sent one of his own men as an envoy to accompany Kongsei.

However, after living for some years at Mono, and enjoying the so different life of the people there, and after mastering the use of canoes, and having become efficient in fishing on the reefs, a life so different from the bush life of the people of Siwai, Kongsei made it quite clear that he was not prepared to return to Siwai but would remain at Mono.

So, because Kongsei was not prepared to return, his guardian would not dare to return without him, for the agreed period had expired, and so he too stayed on at Mono. I met this man there on my early visits to Mono in the late 1920's, now an old man, living at Mono permanently, but who still considered himself a Siwai man. There were in those years many Siwai-speaking residents at Mono. Kongsei whilst living at Mono learned the Mono language which was allied to the Siwai language, and he grew accustomed to the 'salt-water' life as opposed to the bush life he had known.

One day a recruiter came to Mono looking for native labour, a man called Mr Norman of Lever Brothers, and he 'bought' or indentured Kongsei from Ninamo, to go and work as a store-boy. Kongsei was then in his early teens, but had his own garden. On Lever Bros vessel they visited Gizo, Rendova, and then went on to Gavutu near Tulagi, which was Lever Bros headquarters.

Asked in later years when this was, he replied, he couldn't say what year it was, but it was before there was any Methodist Mission in the Solomon Islands, so it was before 1902.

Kongsei often travelled with his master, Mr Norman of Lever Bros., and he often talked of one visit to Roviana, New Georgia, when the first Resident Commissioner of the Solomon Islands, Mr C.M. Woodford, was there with his police detachment, helping to settle the Rev. J.F. Goldie at Kokengolo, when he was moving to the mainland of New Georgia from the tiny off-shore islet of Nusa Zona. He told how he was so impressed with the work the Methodist Mission had begun on New Georgia. The Rev. Dr George Brown had taken Mr. Goldie and others to New Georgia in 1902 to begin work there, but for some time they lived on the islet of Nusa Zona until such time as negotiations through the Resident Commissioner could be worked out to give them access to a large area of land at Kokengolo, on the mainland of New Georgia opposite.

David told of how on another occasion they visited the Marovo Lagoon at the south eastern end of New Georgia, and he had there met Moata, a man who many years later became a missionary to Siwai, Bougainville. It was not until many years later when they were working together in Siwai, and discussing old times, that he realised that they had both been in the same place at that time, though Moata must have been quite a young lad at the time, for he was many years junior to David.

During my first visit to the Synod of the Methodist Church at Roviana, I sought permission from the Chairman, the Rev. J.F. Goldie, to make an appeal at the Sunday Morning service for volunteers to go to Bougainville as teachers, where there was a great need. I said COME OVER TO BOUGAINVILLE AND HELP US. The response was immediate. I was besieged after service by students wishing to go. Finally five were given permission to go, and so they collected their belongings and when we left for Bougainville at the conclusion of Synod, they accompanied us on the M.V. "SAGA" the tiny mission boat. We had to call at Mono where I had left Timothy Kutamai to visit and found two other families also anxious to go to Siwai to help. Mr Cropp insisted that all these workers go with me to Siwai, so what a boost it was to our work to have seven new teachers to help the overworked five I already had. It fell to David Pausu to teach them the rudiments of the Siwai language and to teach them something of the Siwai customs. Henry Moata was one of those college trained students and he tells of his story which was published by the Youth Department of the United Church

Henry's Story

Henry Moata lived on one of the Solomon Islands. He had good friends and he was happy. He liked living near the sea and he often went fishing. He went to church at the mission at Roviana and sang praises to God. Yes, Henry was happy in his island home.

One day there was a special service at the mission so Henry went. There he heard the minister Mr Voyce, say "Who will come with us across the sea to help to teach the people about the love of God?" As Henry listened he knew in his heart that he could go. He was happy there, but he loved God. He could go and tell of God's love.

When the service was ended, Henry and four other young men went to the minister. 'Mr Voyce, we will go with you to help,' they said.

The five friends packed their sleeping mats, their knives and the things they would need. They said good-bye to their friends at Roviana. Very soon they went on board the mission launch. As they set out to sea they wondered when they would see their friends again, but on they went across the sea to the island of Bougainville.

When the launch reached Bougainville, Mr Voyce and the five young men unloaded their things. Carrying their belongings, they tramped through the bush, wading rivers at times, for forty miles. At last they reached Tonu Mission Station.

"Oh, we can't see the sea here," said Henry. "All my life I have gone fishing every week "

"Things are different here Henry," said Mr Voyce, "but you'll soon learn to make traps to catch the fish in the rivers, but first you will need to spend your time learning to speak the language of the people here."

For the first weeks the new teachers lived with the missionary teacher at the Tonu Mission Station. David Pausu knew the language and each day he gave the teachers lessons. They tried very hard to learn the new words. One day Henry sighed, "It's hard. Will I ever know enough of this language to teach other people?"

"Keep trying," said David. "It is important to tell the people of the love of God. I lived here when I was a boy but I was sold to people on another island. While I was there I learnt that God loves me and God loves all these people. I came back when I could to tell the people here. But there are too many for me to teach. Keep trying till you know all the words and can help me." So Henry and his friends kept trying.

Kongsei used to relate how some years later when his period of indenture was completed, Mr. Norman took him back to Mono, and he found that during his absence away from Mono, a missionary named Willie Pango had been stationed there, and so he went to school.

He must have progressed fairly well at school, and must have been enthusiastic in the cause of the Lotu for in the years 1912-1913, he was sent to Fauro Island as a missionary helper to Samson Poli who had been appointed there as a teacher. He helped to start the work of the mission there, and always in later years David had a keen interest in the Lotu work carried on at Mono and at Fauro Islands, both of them in the Shortland Islands area south of Bougainville.

Later when he returned to Mono, he was there when the Chairman of the Methodist Mission made one of his periodic visits to this far outlying island, and he was nominated by the pastor-teacher Willie Pango as a prospective scholar for the college at Roviana, on New Georgia, and so he travelled there with Mr Goldie.

It was whilst Kongsei was at the college at Roviana, that he was baptised Tevita (David) Pausu. Pausu, because he was the unwanted one, brought up by a woman other than his true mother. So from that time on he became DAVID PAUSU, and relinquished his former name of Kongsei. He remained in training at Roviana until 1917.

CHAPTER 2 — ABANDONED CHILDREN

Numerous instances of children who at birth were either left in a stream to perish by mothers who did not want them; were buried alive by their mothers; or were to have been cremated alive with their dead mothers could be authenticated. There was the child saved at Harinai village by Miriam Sai, wife of the Solomon Island pastor Paul Sai, who was rescued from the river where its mother had left it, and who was brought up by Miriam in the face of very violent opposition by the people of Harinai, and who was named John Pirah. When Miriam later returned to the Solomon Islands with her husband, and was unable to take a Siwai child with her, she gave John Pirah to Mrs Voyce. He grew up to become the first volunteer to go to the newly opened mission at Mendi in the New Guinea Highlands in 1952, where he served with distinction for many years. He is now back in Siwai as a noted Christian leader of the United Church.

There was the child named Tawang of Duisei village, who was buried alive by his mother as being unwanted, but who was dug up and looked after by Miriam Uma, wife of the Solomon Island teacher Chillion Kiau, and named Tawang — the descriptive name bestowed upon him by the Siwai people who said he had been killed — TAWANG. She too, later returned to Solomon Islands and left the child with the Methodist Mission to be cared for.

There was the incident of the child at Purikori who was destined to be cremated with his mother, but when David Pausu, the Peacemaker, heard of the matter, hurried to the spot, ever alert to the chance of saving a life, as part of his 'peace-making' policy, protested at the attitude that the live child was to be cremated with its dead mother, and pointed out how evil that would be. David gained his point, and promised himself to look after the orphaned child. He was able to take it to his home but it was found impracticable to properly care for the child, because the resident missionaries (Rev. and Mrs A.H. Voyce) were away on furlough. David then took the child to some near-by Roman Catholic missionary sisters who cared for it and brought it up. This child grew up to become the first native Catholic priest in Siwai, Father Peter Kurongku, a man who was later most helpful to Sister Pamela Beaumont at Tonu Methodist Mission in her translation of the Scriptures. This fact is substantiated by John Connell in his survey WORKING PAPERS IN DEMOGRAPHY No. 8. THE PEOPLE OF SIWAI 1977, page 22: "A baby, who later became the first Siwai Catholic priest was saved from this death in 1931 by a Methodist missionary who volunteered to look after the baby himself."

There were many others, for example Moses Lakempa, so named because he was from Lakempa village. Tangsei of Panakei village (looked after for some years by Mrs Voyce — and then there were Kopiiku, Eroni, Ukang, Solomon, and others too, including Dolly Siquel of Lontes, Buka.

Finally, there was the child brought to Mrs Voyce at Kihili, Buin in 1949, by Kiringpu, a Roman Catholic catechist, because, having taken this child to his own Roman Catholic missionaries, they had refused to accept and care for it, because the child's father had plural wives. So Kiringpu asked if we would care for it, and as it was not the child's fault that its father had plural wives, we stated, of course, we would care for it. The child was so small when first brought to us, that he was called Tiny, but when after long months he was growing well, and was to be baptised he was given the name of Tony Kiringpu Voyce. For some years, his uncle Kiringpu, the Catholic catechist, stayed on our station, as he said 'to help to look after Tony'. This being the reason he was also given the name Kiringpu. But later, Kiringpu went away to New Ireland to work, and before going he said to Mrs Voyce 'I give Tony now to you for all time to keep him as yours'.

At one period Tony suffered from anaemia, so a visiting doctor was called in for consultation, but this doctor said he was so bad there was no hope for him, he would certainly die. Mrs Voyce said 'He won't die — he will live' and made renewed efforts to get him to feed. But as we had no trained nurse at Buin, and there was one at Teop, 150 miles north, Tony was sent up to Teop by someone proceeding there. As they passed through Kieta on the Mission vessel, Tony was taken to the doctor there, who also reported that he would die. However that night the infant consumed half a bottle of milk, and next morning a radiogram was despatched to Buin giving this cheering news. After some months at Teop, where he continued to improve, the time came for those who were caring for him to go on furlough. Tony was despatched to Buin by Catalina Flying Boat in a baby basket and labelled, for of course he was still only six or eight months old, but when the plane reached Buin, an empty basket was handed to us, and Tony was being cared for by the native passengers who were playing with him; and he was gorgeous! From that time he never looked back.

When we came home finally, we tried to bring Tony to New Zealand as our adopted son in 1958, but Government officers, despite recommendations from medical and education officers, refused permission stating that it wasn't in Tony's best interests to come to New Zealand.

Later, however, through the good offices of Mr Paul Mason permission was granted for him to come, so he arrived one cold winter's night, aged 12 years, and was sent to Wesley College, Paerata, for education. After six years there and a couple of years of working life in Auckland, Tony of his own volition decided to return to Bougainville, where he first served with Radio Bougainville, but finally ended up working for Bougainville Copper Pty. Ltd., at Panguna, where he now drives one of the R170 ton dump trucks, and also one of the 420 ton electric shovels.

He married a Siwai girl called Joyce, and now has a son named Kennedy.

In 1971, His Royal Highness Prince Phillip, the Duke of Edinburgh, visited Panguna, and Tony was selected by the mine management as the best and safest driver to drive the Duke. The official printed Bulletin for the occasion states:

"His Royal Highness then inspects a 105 ton truck waiting to load.

Mr. J.D. Erickson, the Mine Manager, asks leave to present Mr. Tony Voyce, the 105 ton truck driver."

The Duke proceeded to the 420 ton electric shovel No. 4, and helped to load Tony's truck, and then partook of lunch at their mess and talked for the most part with the people of Bougainville. The Duke asked Tony where he was educated and many things about this work, and Tony told him that some years before at Takapuna, Auckland, he could have reached out his hand and touched the Duke. Mrs Voyce wrote to ask him how long he refrained from washing his right hand after shaking hands with Prince Phillip!



Tony Voyce — when attending Wesley College, Paerata, New Zealand — and at his marriage.

CHAPTER 3 — THE TREASURY ISLANDS

Set away out in the Pacific Ocean, to the south of Bougainville, is that gloriously beautiful group known as the "Treasury Islands."

The Treasury Group consists of Mono Island, with two peaks rising to over 1,000 feet, being about seven miles long by five miles wide, with plenty of water, and nearby Sterling Island, an upraised coral limestone mass of irregular shape, about 3½ miles in length with a maximum height of 70 feet. Between these two islands of Mono, or Treasury, and Sterling lies Blanche Harbour, where excellent shelter is to be had for medium sized ships, studded with smaller islets, the best known of which are Watson and Wilson Islands.

Mono, Treasury Island, features so prominently in the story of David Pausu, and in the inter-relationship of the Methodist Mission with the peoples of Siwai, that some special consideration about the people of Mono, and the history of their island must always have an appeal for this survey, and too for the people of Siwai, as well as the people of the Treasury Islands.

What a name to conjure with! What tales of ancient mariners could these islands unfold had they the power to reveal the past! Yet these islands during the last century well merited the evil reputation they bore amongst traders and others who ventured there.

Much interesting information regarding the Treasury Islands is found in a book written by Dr. Guppy, a surgeon of the Royal Navy, titled "The Solomon Islands and their Natives," published during the last century.

Captain Simpson, who visited the Treasury Group in H.M.S. Blanche in 1872 described its people as "the most treacherous and blood-thirsty of any known savages." Dr Guppy says: "About 7 years before that, the natives had cut out a barque and had murdered her crew of 33 men. Previously they had captured several boats of whalers visiting the islands, and had murdered the crews." He further says: "The Treasury Island natives were always very reticent when we tried to learn something more of the fate of the barque, but we learned little except that she was American and was named Superior. The captain, whose name the natives pronounced 'Hoody', was carried away into the interior of the island and killed, and the scene of his murder was once pointed out to Lieutenant Oldham when crossing the island. As Captain Simpson charges the natives with cannibalism, there can be little doubt of the ultimate fate of the crew of the American barque.

The Treasury Islands are the only islands in the Western Solomons that have remained consistently British since European powers established control in the group. When the Southern Solomons were taken over by the British to form a Protectorate in 1893, the line of demarcation separating them from the islands previously claimed by Germany ran north of the New Georgia Group to a point north of the Treasury Group.

Santa Ysabel, Choiseul and the Shortland Island Group remained to Germany.

The Treasury Islands had been a coaling station for ships of the British Navy for a long period, and it was an outpost whaling station many years of the nineteenth century.

The Group was first sighted by Lieutenant Shortland in 1788, and he was responsible for the names bestowed. Captain C.H. Simpson of H.M.S. "Blanche", visited the Group in 1872, and took possession of those Islands for Great Britain, naming the harbour there, after his ship. He gained a very bad impression of the people, for though he had had wide experience amongst the

natives of Western Pacific, he described them in an official report to the British Admiralty as:

"The most treacherous and blood-thirsty of any known savages."

His officers employed in making sketches of the harbour and doing other charting work had ample evidence of their ferocity. During the period that elapsed between the capture of the vessel "Superior" and the arrival of H.M.S. "Blanche" in 1872, no vessel had entered the harbour. Vessels used to lie 'hove to' off the north coast of the island, near Malsi, where the people at that time largely resided. It was only after the survey of the harbour by the "Blanche" that the people began to transfer their village to the harbour, where they all reside today.

The people retained a very bad reputation right up to the time of the visit of H.M.S. "Lark". Traders gave it a wide berth and spoke of the native people as the worst of characters, except one, Captain Walsh of the Trading Schooner "Venture" who spoke of the people in high terms. This almost unanimously bad reputation led Dr. H.B. Guppy to imagine that his acquaintance with the Group would not extend much beyond the deck of his ship, which was not to his liking, for apart from being the ship's surgeon, he was a naturalist collecting botanical specimens in a large way.

When Lieutenant Oldham first visited the Treasury Islands in 1882 he had every reason to distrust the natives. The officers were all of the opinion that the people still justified their reputation for treachery. Only two days were spent on shore on that occasion, nor did the chief make any response to an invitation to visit the ship. The vessel left the island without any feelings of regret, but rather with a sense of relief.

However, they returned again in 1883, when immediately Lieutenants Oldham and Malan, together with Dr. Guppy, paid a visit to the chief Mule, and one of Mule's sons returned the visit within a couple of hours, when presents were exchanged, and foundations for good relations between white and black were laid which have persisted ever since. Guppy described the result:

"In a few days I was rambling all over the island, usually accompanied by a lively gathering of men and boys. An intimacy was established with the natives which lasted until we bade farewell to the group the following year. The return of the "Lark" from her cruises was always a time of rejoicing amongst the natives."

At that time there were living in the interior of Mono Island a few hamlets of two or three families each consisting of bushmen, who lived quite apart from the natives, and were probably remnants of the original inhabitants. Guppy wrote:

"The enterprising race at present dominant in the Bougainville Straits island came originally from the island immediately to the eastward, using Treasury Island as a stepping stone to the Shortlands and Fauro, and ousting, or exterminating the bushmen they found in possession of these islands."

One can speculate whether those original bushmen were people from Siwai with which district in later years such close trading was the pattern, for the Shortland Islands traded with Buin, but the Treasury Islands always traded with Siwai.

In 1894 Captain H. Galey Webster, another voyaging naturalist, visited the Treasury Group:

"We ran into a very good anchorage off the principal village. The Natives have a very good reputation here, many having worked on plantations in Queensland, but the greater number engaging themselves at different times as boat crews to the traders of the Solomon Islands, and they swarmed on board immediately I let go the anchor.

Many desired to sail with Captain Webster. They gave him presents of yams and taro and "kau-kaus". One native who spoke Melanesian pidgin fairly well begged for a sovereign, and when he was given a shilling 'turned up his nose in disgust.'

When Captain Alexander McKenzie Ferguson was killed by the natives of Numanuma, Bougainville on August 8, 1880, the Shortland Island chief Gorai, and the Treasury Island, chief Mule combined forces in a reprisal raid on the people of Numanuma, for Ferguson was a very good friend of the Treasury and Shortland Islands people. A fleet of war canoes was despatched to travel over a hundred miles up the east coast of Bougainville under the command of Gorai's eldest son Kopana, and about 20 Numanuma people were killed.

Fergusson was an honoured name in the Treasury Islands, for when I first visited there in 1927, the chief on Mono was named Hegesoni, the nearest the people could get to pronouncing Ferguson.

Kopana who led the raid on Numanuma, is said to have had about 30 wives, (his father, Gorai, had 100) one of whom was a daughter of Mule the chief of Mono. One day in a fit of temper he shot this woman, so Mule immediately organised a reprisal party and crossed over to Shortland Islands to wreak vengeance. But Gorai intervened, and so it was arranged between the two chiefs that Mule should be allowed to shoot one of the other wives of Kopana as the price of blood, and so armed with a Snider rifle, he surprised one in the gardens and shot her. Kopana resented this way of settling the matter and meditated a descent on the Treasury Islands. Collecting his followers, and the remainder of his wives, he went on what was ostensibly a turtle-hunting expedition.

Later, two Treasury Island war canoes said to be going to Bougainville to buy spears found Kopana's party on a small islet called Tuluba, and in the fight that ensued a man and a woman of Kopana's party were killed, and another man and a woman were injured, both the woman being wives of Kopana. In addition four other wives of Kopana were captured by the Treasury Island warriors, and were taken with them back to their island. The Treasury Islanders casualties were four men wounded, one of whom later died. Kopana the chief had been absent at the time of the encounter. Later Mule returned the four captured wives to Gorai with a substantial present of bananas, taro and other vegetables, and the 'incident' was deemed amicably closed.

Mule was probably the most powerful chief of the Shortlands-Treasury Islands area, though his marital establishment was not so extensive as that of Gorai, numbering only 30 as against Gorai's reported 100, but Mule's house was reputed to be the largest anywhere in the Solomon Islands, measuring 80' x 50' and being 30' in height!

The Treasury Islands played an important role in the bringing of the gospel of Jesus Christ to Siwai. About 1903, requests were made by Treasury and Shortland Islands people for Methodist teachers, and in 1905 the Rev. J.F. Goldie visited Mono, and took some students from there to the school at Roviana. Some of these students were slaves brought from Siwai in Bougainville, but who had grown up at Treasury Island and regained a certain amount of freedom.

Shortly after this time, Mangira, the chief of Mono, sent a deputation to Roviana to ask for a teacher to be stationed at Treasury Islands. In response, the Chairman appointed a Fijian catechist to the group. His work there flourished amazingly, and soon the influence of the Christian cause spread to Fauro Island in the Shortland Island group, where a station was opened at Kombakasi.

The Methodist missionaries had not been working long in the Treasury Islands before visitors from Siwai, Bougainville, came in their ocean-going canoes to trade. These people saw the

changes the mission was making on Mono, and reported to their chiefs on their return to Siwai. The Chiefs in their turn came to see this new thing called Lotu, and were duly impressed to find the people of Mono attending services night and morning, and they were impressed with the songs they heard, and with the way the boys and girls were attending school daily and were learning to read and write like white people.

No missionary work was carried out in Siwai at that time, and native chiefs of Harinai and other areas left messages with the chiefs of the Treasury Islands, asking that when the Rev. J.F. Goldie next visited Mono, he be asked to go to Siwai, as the people there also desired to have teachers sent to them.

The Chairman was ever cautious, and so before committing the Church to send teachers to Siwai, he wanted to see the place and the people, to make sure that the people understood their responsibilities if teachers were sent, and also he wanted to interview the governing authorities which then were German, to make sure there would be no opposition to missionary work on the part of the Government.

In 1908, the Chairman visited Kieta, Bougainville, and had talks with Captain Doellinger, who was the German District Officer, who declared that he was indeed anxious that the Methodist Missionary Society should commence work in the German Solomon Islands. On the occasion of that visit, Mr. Goldie had stayed with Herr Class, the manager at Kieta for Hemsheim and Company. This man was the brother-in-law of the German Chairman of the Methodist Mission in Rabaul, New Britain, the Rev. H. Fellman. On this occasion Mr. Goldie was able to visit villages down the coast of Bougainville as far as Aropa.

In 1912, Mr Goldie again visited Kieta, and spent some days as guest of the courteous District Office, Captain Doellinger, who offered to help if the Methodist Mission would consider beginning work on Bougainville.

The German Solomon Islands were looked upon as the potential field of expansion for the New Britain based Methodist Mission which had begun work when Dr. George Brown began work at Molot in 1875. But despite direct requests from the people of Buka, this mission had found that it was not financially possible to begin work there. The Rev. J.F. Goldie felt that no move could be made in Bougainville without consultation with the mission authorities in New Britain. One other very real difficulty held up such an extension; the shortage of trained teachers to open up this work.

Then the war came and travel restrictions were imposed.

On September 18, 1916, the Rev. J.F. Goldie chartered the 25 ton ketch "Enid," and met the General-Secretary of the Australian Board of Missions, the Rev. J.G. Wheen, at Faisi in the Shortland Islands after he had visited Rabaul on a tour of the Mission district.

As they wished to visit Siwai on South Bougainville restrictions made it necessary that they first travel north to Kieta, 70 miles away, to enter New Guinea Territory; then to return to south Bougainville, and proceed 50 miles up the west coast to Siwai, and then back to Buin and again proceed the 70 miles to Kieta in order to get a clearance to enter Solomon Islands territory again.

At Kieta they learned that Siwai, whether they were bound 'was in a very unsettled and disturbed state owing to recent native troubles, in consequence of a recent visit there made by a punitive expedition' which had just returned to the District Headquarters in Kieta.

On September 22, 1916 the mission party reached the beach at Siwai where they experienced a thrilling and exciting time landing through the stormy surf on that open coast, getting drenched in the process.

They were welcomed by a handful of somewhat fierce-looking native people. News of their intended visit had been sent ahead, and over a hundred men had gathered to wait, but most had been compelled to return home owing to the 'insecurity of their villages following the recent Government reprisal raids', and also on account of the shortage of food.

However, those who had waited and who met the mission party at the beach, strongly urged them to visit Harinai about 5 miles inland, and promised to send runners ahead to gather the scattered people together. Although quite unprepared to spend the night in the forest, and although they were already drenched to the skin, it was decided to fall in with the peoples' request. The native people evinced the greatest pleasure at the confidence the mission party placed in them.

The five mile walk through the forest in heavy rain brought the missionaries about sunset to the mens' meeting house called Kaposo which stood in a large square clearing near the village of Harinai, and here they found a group of people waiting, smoking and chewing betelnut, included amongst whom were a group of influential chiefs.

The important chief who had sent word to Mono asking for the visit, had died some time before, but three of the chief's sons were present, and stated that they were aware of their father's wishes. The size of the gathering was increased as people in nature's garb kept arriving until 60 or more were present. Those people who had met the missionaries at the beach made it known that the visitors had come to the village at their request and invitation, and the chiefs gave the missionaries to understand that they were more than welcome, and that they would be perfectly safe.

The people pressed for a teacher to be sent in accordance with the wish of the deceased chief, which they fully endorsed, and they promised they would build a house for him immediately, plant a garden and do all in their power to ensure his comfort, and help him in his work. The promise of a teacher at an early date gave general satisfaction.

During the evening the mission party held a brief service amongst themselves. It was evident the Siwai people had no acquaintance with Christian worship, but when the mission party sang "Abide with Me" in the language of Roviana, every voice was hushed, and the silence was broken only by song and in prayer, led by the Rev. J.G. Wheen.

This was Mr. Wheen's first contact with primitive untutored and untamed heathenism, and the scene must have lived long in his memory. He wrote:

"The door stands wide open for us. The people's hearts have been prepared to receive us. They wait eagerly for the message which we have in our possession. May God make his church responsive to the great call."

This later led to the church's Missionary paper being called "The Open Door".

When the Chairman returned to Roviana, he wrote:

"We were able to visit the heathen island of Bougainville where we had some unique and thrilling experiences..... in the college at Kokengolo we have twenty eight students residing... even dark Bougainville has a representative there."

This was a reference to David Pausu of Siwai, who had been sold to Mono, and had come from there to the college at Roviana for training.

One day Mr Goldie spoke to the college boys about Bougainville, and told of the appeal by the people of Siwai, who had said "Come over and help us also". David Pausu was very much interested, and came to Mr. Goldie and said:

"I am a Siwai man, and I would like to go to help there".

So in 1917 David Pausu was "sent" to Siwai — yes literally sent, not taken. He was sent as a passenger on the S.S. "MINDINI" to Faisi in the Shortland Islands, and from there he had to find his own way of going to Siwai, travelling the 50 miles up the stormy south-west coast of Bougainville in a primitive native canoe. Unaccompanied by any white missionary he landed on that stormy coast, and proceeded into the forest to join several other teachers who had preceeded him. He had very little in the way of equipment, except a few clothes, and of course, his Bible and hymn book. His predecessors had arranged that he be appointed to Tonu, though he first went for some weeks to Harinai where Mr. Goldie had visited, and stayed with Paul Sai the teacher there. Word was sent to the one who was to be his host, — chief KAUMA at Tonu.

CHAPTER 4 — DAVID, THE PEACEMAKER

Things did not always work smoothly in those days. Not all the officers of the Australian Administration were sympathetic to missionary work. During 1920, the Rev. J.F. Goldie again visited South Bougainville, and found that a young Government officer was busy making a station at Kangu, Buin. About 400 people were being used as forced labour:

"They were very much upset about this illegal compulsory slavery, and when they heard my name, many of them, disregarding threats, came to lay their case before me. Chillion Kiau, one of the teachers from Siwai, was among the number. The officer was a very decent fellow, and was doing only what he had been ordered to do, and much against his will. I said I would immediately take the matter up with the authorities in Rabaul, and did so, but received no reply from Rabaul."

"Some months later" wrote Mr. Goldie, "Just as I was leaving for Australia on furlough, I met the young officer who had been concerned, and he told me that just after my visit to Buin, they had had a visit from a police patrol. Mr. Levien, who was in charge, was one of the most cowardly bullies I have ever met, and when Kiau approached him with some request on behalf of others, he knocked him down with the butt end of his rifle, and kicked the lad.

The officer protested and said that he had found Kiau was one of the best boys he had met, and was of immense service to him in organising the work. But nevertheless Mr. Levien arrested Kiau and took him a prisoner to Kieta, frequently illtreating him — destroying his hymn book and other little possessions.

The Prime Minister's Department was then in Melbourne, and immediately I arrived I called to see the Prime Minister's Secretary. He received me with his usual sniff, and after hearing my request for information as to the reason for Kiau's arrest, replied with lofty disdain: "Of course, Mr. Goldie, one must not take too much notice of native yarns, you know, but I will make enquiries, and write you about the matter. As you know it will take a considerable time, for Rabaul is a long way off, and Kieta is a long way from Rabaul."

I replied: "Mr. Deane, this is a more serious matter than you seem to think. I want to know why that lad was arrested, and what the charges are against him and what is going to happen to Mr. Levien. Rabaul is on the radio with Melbourne, and Kieta is on the radio with Rabaul. I am leaving for New Zealand on Friday of next week, and unless I have satisfactory answers to my questions before then, the whole of my information goes into the public press."

He immediately got in touch with Rabaul and said he would ring me when he got any word. He did ring me and I called at the Prime Minister's office, where he said: "I am pleased to tell you that Kiau was not arrested. He was merely taken to Kieta for information purposes."

This was an evident evasion, and I replied: "Oh and was it for information purposes that he was knocked down with the butt of Mr. Levien's rifle? Was it for information purposes that he was put into the prison gang to work on the roads? You had better tell that to somebody with less knowledge of the affairs up in the Kieta district."

"Well, Mr. Goldie, we have done our best to fix things up. We have removed the man Levien, we have had your teacher taken back and installed with honour on his station; and you may depend that such things will not happen again."

Poor Chillion Kiau suffered for Christ's sake and bore a very valiant witness. Years later, in 1929 when a Commission of Enquiry had been set up by the Australian Authorities to enquire into what had then been termed 'Mission Disturbances', with Judge M. Phillips as Judicial Commissioner, Kiau was charged by anti-mission elements with having caused "trouble"; but during an intensive hearing covering several weeks, Kiau, and others, were not only completely exonerated, but were praised by the Judicial Commissioner for their conduct in doing much to "maintain" the peace in very trying circumstances. Judge Phillips wrote:

"Complaints that he (Kiau) had used militant methods and spread false reports were found to be entirely without foundation."

What had been going on in 1916 to cause the natives who had come to the beach on the Siwai coast to return to their villages before the arrival of the mission party "owing to the insecurity of their villages following the recent Government reprisal raids"?

This was 1916, the year before David Pausu went to live at Tonu, Siwai. David, upon our arrival in Bougainville, sent one of his best boys, Naaru, to go to Buka with me, to train and become our cook boy. He used to talk a great deal about the troubles that had occurred in his home area just before and around the time when David Pausu went to live there. He was one of David's first and most reliable students; he was a most conscientious worker, and became one of the first preachers amongst Siwai people.

His childhood days were stormy ones. He often told us of the year 1916, when the Siwai district was being "brought under government control by the Australian Military Government". He, Naaru, was then quite a young boy, yet old enough to remember. He lived in a settlement called Arai, near Tonu, and his chief Kauma of Nukui was the most powerful man in the district.



Chillion Kiau in 1926 with his son and David Pausu on his left and Paul Sai and family on his right.

There came the day when two European officers with a company of trained native police, together with "many tribal enemies of the Siwai people", specially employed to help in subduing the Siwai people, arrived to attack the Tonu area hamlets, they were all armed with the white man's guns, and they set about burning down houses — pilaging and destroying native property and shooting native people: Mark Naaru wrote:

"They shot my two elder brothers; they killed my sister; my maternal grandmother and grandfather and my father were killed in the same raid, my mother and I alone of all our family were left alive. After my father had been wounded with a broken arm, he took me and hid me carefully, by covering me with some bark that was prepared for rope making, and then covered the whole over with firewood, and thus I escaped detection by the raiding party. Later, my father was killed outright, but our chief Kauma was not killed."

Naaru's mother was still living at the end of 1941 when we came down to New Zealand on furlough just prior to the Japanese invasion. She still bore on her body the marks of the wounds received during that raid when the infant child she was carrying was killed in her arms.

It was a rude shock for those primitive Siwai people to find that they were attacked by a large party of police and Buin area enemies all armed with rifles, and led by white people who attacked without any warning; without any call to surrender; without any call to allow themselves to be controlled by the white peoples' government.

Reports of the extensive spreading of control by the Australian Military Forces at that time were of times described officially as by 'peaceful penetration'.

After telling of the commencement of missionary work at Tonu under David Pausu, who established peace; Naaru wrote:

"From that time on I began to follow the Lotu way, and when I reached years of discernment I began to attend school with David. Later, when we Tonu people, believing the Lotu to be good, desired a white missionary to come and live amongst us. I became his cook boy, and later still I accepted responsibilities as a Christian teacher."

In 1930, Naaru was baptised with a name chosen by himself, Mark. Later David asked if he would go to a heathen village in the Rataiku area as a teacher, so Mark Naaru went to Mokorino village, which had also suffered much in Government raids when officers were carrying out their 'peaceful penetration policies' in that area. He did very good work in that area, often winning commendation from Government officers on patrol.

One day in 1935 a number of natives came to the Mission Station at Tonu from a mountain village in the Kieta District, far away in the mountains behind Empress Augusta Bay, and they said:

"We have come for a teacher, and we are not going back home without one!"

I had no one prepared to go, especially at a day's notice, and to such a distant spot to people of a totally different language group. It happened that Naaru was down from Mokorino on a visit, and when he learned of the request of these people, he came to me and begged to be allowed to go with them. I raised every objection I reasonably could, for he was rendering excellent service in his present appointment but he met all my objections with positive suggestions for alternative arrangements, until at last I gave him permission to go.

He returned immediately to Mokorino in the hills to collect a few personal belongings and he came back early the following morning all ready to proceed to his new appointment. He met with many difficulties from the outset, but he met them all manfully, including a bitter, prejudiced attack by a foreign priest, who during the Great War had served as an enemy ace pilot. He had met him on the road and endeavoured to prevent Naaru's going to the village. The attitude of Naaru won him ready acceptance in the village.

In telling me the story one day, he said: 'I believe that the reason I was not killed as a small child, in the raid when I lost all my relatives except my mother, is that I was preserved to help in God's work. It was by God's love that I was hidden that fateful day.'

Towards the end of that same year — 1935, the Rev. A.H. Scrivin, General-Secretary/Methodist Missions paid a visit to Bougainville and visited Naaru's mountain station. As he was leaving, Naaru ran half a mile ahead along the road to say good-bye, because he was too emotionally overcome to do so before the crowd, and there, with eyes damp with tears he said:

"Will we see you out here again some day, or is this really good-bye?"

Later David Pausu was taken to Kauma's kaposo — at Tonu, Siwai and in that meeting house he lived for a long time, until he was able to persuade the chief Kauma to build a house for him. In this Kaposo, which was called Pinuhiri, along the main beams and in the ceiling, were human skulls, as well as the skulls or jawbones of pigs. Indeed there were still some human skulls hanging there in 1926, when Mrs Voyce and I first went to visit Tonu. Sometimes, whilst David was living in the Kaposo, Kauma and his people would go out on a raid, and return with their grisly trophies to hang them in the Kaposo. Sometimes when being told by David about those early days, I would say to him: "David, weren't you frightened?" He would reply, "Oh, yes, I was frightened alright." "Well, why didn't you run away?" To which he replied: "I daren't run away, for if I did who would help them to know about Jesus Christ, who would help them to stop their fighting, who would help bring peace where there was only war? There was no one else available — there was only me!"

I often questioned David about cannibalism in Siwai. Before finally settling at Tonu, Siwai, I had spent some months in other areas of Bougainville such as Buka, and Teop, and I knew that cannibalism was at times practiced in various parts of those areas. So though David denied that the Siwai people ever ate human flesh, I continued to question him from time to time, wondering if perhaps he was trying to hide such an old time habit. Finally, David was most outspoken, telling me that Tanutanu, had given pigs to the people of Siwai, and therefore there was no need for them to be cannibals.

And certainly the pig was very central in all their economy, in fact it used to be said that the Siwai people engaged in much litigation, and that all litigation largely was about pigs, land or women!

The Siwai people cared for large numbers of pigs at bush houses known as Hurupau, (pig feeding houses). All gardens had to be fenced, and this entailed a great deal of work, driving stakes of

wood that would grow into the ground, and then felling soft-wood trees and splitting them into timber to place between the stakes, and lashing all of them together with vines, to make strong fences five and six feet high over which pigs could not jump or climb. Sometimes the tip of a peninsula of land which was bounded on three sides by a stream which would deter pigs from crossing it was planted with peteita, or kaukau, and then only one short length of fence had to be built across the narrow part to keep the pigs out. Until after the World War II era, kaukau was always looked upon as pigs food, the staple food of the people being taro. During the time of the Japanese occupation of Bougainville, disease was introduced, which largely killed off all the taro, so the people had to rely on kaukau for food for themselves and for their pigs.

In one part of the Bougainville area I procured a stone pig which the people used to keep with their breeding pigs as a fertility emblem; an artifact which today is in the Auckland War Memorial Museum showing the importance which pigs had in native culture.

Very early in my residence in Siwai I learned the importance given to pigs. At Tonu a wild boar was giving considerable trouble, and all huntsmens' attempts to trap it, or to spear it had been in vain. This boar was coming into the area where there were many tame sows. So this boar got into an area where it was contained by the local tribesmen. David came to me in much excitement — would I shoot this pig for them when they drove it out of the thicket? We had a shot gun for shooting bush pigeons for food. They surrounded the area in such a way that they could drive it out into a cleared road section. They shouted and made noises and beat the thicket, and after a time out came a pig which ran off along the road, and taking careful aim I fired, and the pig dropped down wounded. But it was a tame village sow — not the wild boar! They hadn't told me there were several pigs in the thicket. So I had to pay for the pig I had shot in error! I had killed their breeding sow.

Many years later after the war, when we were living at Cape Torokina, I was coming back home to the O.R.'S Club, which we had bought and where we were living, from dismantling work in the R.N.Z.A.F. camp, which we had also bought, when we saw a pig wandering around an area where hundreds of drums were stored, but I didn't have a gun with me. On arriving back at camp I told my two sons about the pig, so they set off with a gun and some native people, located the pig feeding near where I had told them I had seen it. They shot it, brought it home and dressed it. The next morning we cut it up, and distributed much of it to the few remaining European residents at Torokina, including the district officer to whom we presented a leg. And of course we feasted on pork ourselves; a great change from the usual "spam", or pork meat.

Some days later a native from a beach village some miles away came and asked if we had killed a pig. "Why, yes!" I said. He then claimed that it belonged to them at the village on the beach, and though I explained it had been shot about five miles away in the opposite direction and about ten miles from the village, he claimed it was finding its way back to their original village, in the hills, from which they had gone to live at the beach when the army wanted to build a Convalescent Depot on their village site.

But, I counted, you are Seventh Day Adventists, and the eating of pork is forbidden. How come you claim it was your pig? They replied that though they themselves were not permitted to consume pork, they did breed pigs for sale!! So I sent them to see the district officer who would settle the complicated matter, which of course he did, as expected, and we had to pay £10 for killing their pig!

Yes, pigs are important. In our very early years in Siwai, David Pausu himself had a small tame piglet, and each night and morning when the wooden gong was sounded to call the people to worship in the church about a quarter of a mile away down a bank, which was built on stilts about six feet high, the piglet would run off to the service, remain quietly under the church until service

was over, and then, squeaking, would trot off home ahead of all the congregation! Some women, keen on rearing young piglets, would breast feed them!

In that part of Siwai at that time there were two rival factions, Kauma, the chief of Tonu being paramount, but his enemy Lempo of Sireigori being also a chief of considerable power. It was amongst the followers of these two chiefs that the local wars mostly raged, flaring up at different times over seemingly trifling things.

Kauma's allies lived in many surrounding villages and hamlets, and whenever a tribal fight was planned by Kauma, he did not personally call for help from all his allied areas, but he had henchmen who went at his bidding to call for help. Kauma had a special fighting spear, not an elaborate weapon, but fairly plain, but one that however, was recognisable as Kauma's spear. If he planned a raid, he would send one of his warriors to visit all the hamlets of his tribe and allies, and this man would dance up to the hamlets shouting and making a great display, and shaking the spear in the face of the people, and uttering only one word, a command "Huuhe, Huuhe!" (Come — come!) This was sufficient challenge for the warriors to drop whatever they might have on hand, and to go to Kauma's kaposo PINUHIRI at Tonu, to be ready for the raid.

This spear, through the thoughtfulness of David Pausu has been preserved, for following the death of Kauma, it came to be placed in a newly built and dedicated church at Tonu, as a sign that all tribal fighting had now ceased, and the spear in the church symbolised the call of God to the people to "Come" to worship.

When the native church was destroyed in an earthquake, so few of the fighting men connected with Kauma remained alive, that David suggested the spear be taken to and given to Mr J.W. Court of Auckland. Some years before Mr. Court's death, he handed that spear back to me, saying I would have a better idea of its ultimate disposal that he would have, so it was deposited for a time in the Wesley College Museum at Paerata, Auckland, a college where many Solomon Islanders even including a Bougainville man, were trained, but when later the Bougainville area came to be known as the Province of North Solomons, and they built a Museum of their own, it was felt fitting that such an historic artefact should be deposited in that institution, and there it is today, with suitable details calling to mind for all time — David, the Peacemaker of Siwai.

David, during the first year of his stay at Tonu, in the kaposo PINUHIRI, often asked Kauma to take him to meet Lempo, his enemy, but Kauma was never willing to do this, being afraid that Lempo might kill David. But one day a man came to visit Kauma, called Ako, and he asked Ako to take David to see Lempo, but he sent two young warriors, Dangai and Autahe, to accompany David and Ako.

So they set off through the forest tracks on the way to where Lempo lived. On the way, however, Ako became frightened, and returned to Tonu. But he told them where to go and showed them how they could find Lempo's hamlet. Travelling along the tracks they came upon a man, and David asked the man "Are you Lempo?" The man replied: "I do not look like Lempo. Lempo will make you feel afraid when you see him." David made further enquiries of this man, asking where Lempo's track was, and the man told him.

Walking quietly along this track they finally saw Lempo making a pig fence. He had his axe and spear with him, and when his work was likely to take him away from his weapons, he carried them with him, for he always kept them by his side. When David and his two companions saw Lempo, he had not seen them. They prayed three times, each uttering a prayer. Then David said, "I am

going to meet and speak to Lempo. If I get killed, you run back to Tonu and tell Kauma."

So David went on alone to meet Lempo, carrying only his Bible with him. Lempo's wife, who was working with him, was the first to see David coming, and she called out to her husband: "Nunihaku, look out! Here is Kauma's thing. He is coming here." Lempo had been having a rest, and was chewing betelnut. He grabbed his weapons hastily, and said: "Who are you? Where do you come from? Are you Kauma's man?"

David replied: "I belong to all you Siwai people, not just to Kauma. Are you angry? Don't be angry all the time like that, don't keep on being angry."

Autahē and Dangai then came up when they saw that Lempo did not try to kill David, and they heard this talk between David and Lempo, and saw that Lempo had not attacked David, for David did not carry any weapon, nor did they. Lempo recognised these two young warriors of Kauma, and Lempo put his arms around them and cried. Then he said: "We are one people, we have the same language and the same customs. It was adultery that made us fight and stopped us from being friends together."

Then he told David that he was not angry with Kauma. No it was Kauma who was angry with him. He asked David to try and stop Kauma from fighting him.

When David had made it plain that he wanted to go and interview Lempo, it was equally plain that Kauma's fighting leader and his warriors could not go with David. Lempo had sent word that he did not like David's talk of peace, and he had said he would like to kill David. But when David challenged him with this to his face, he denied it, and said he really didn't want to do that at all. So they talked of peace there on the roadside near Lempo's garden, and even Lempo put aside his weapons, and they chewed betelnut together as a sign of friendship.

But David was unaccustomed to betelnut and it made him faint. Lempo was relieved when David was alright again after a space of time. When David Pausu, Autahē and Dangai returned to Tonu, the people were astonished, for Ako had returned and reported that they had insisted on going on alone when he, being frightened, turned back again, and the people said: "Didn't you see Lempo?"

David was able to show that they had talked with Lempo, and that they had chewed betelnut together, and talked Peace together as a seal of friendship. David became widely recognised as the Peacemaker, and the people saw the strength of the Christian teaching of peace to all men, and from that time fighting in the district ceased, and the people began to live in peace without fear of wars.

This peace mission to Lempo by David took place after David had been living at Tonu "a long time" which so far as I could gather was at least after "some years", probably just before 1920.

For long David had talked about, and prayed publicly for Peace, in prayers that all the men at least could hear. Lotu services were at first held in the Kaposo, which building was tabu to women, so only the men and the boys attended. Later Kauma agreed to the building of a church, and from then on the worship services were attended by all the people of the village.

The Kaposo in which David Pausu lived for sometime was the nearest kaposo in Siwai to the house where we lived, and too close at times for comfort. It contained fourteen slit log drums ranging from small ones about two feet long and a foot high to some giant drums about eight feet long and four feet high, all made of hardwood and cut from the Moikui tree.

When a feast was planned for some special occasion, drumming on all these drums at one time would begin just as the sun was setting, and the noise of the drumming would continue all night without intermission. Relays of drummers would be ready to take over during drumming, each relay taking hold of the heavy drum sticks as the drumming was actually in motion, so that no beat would be lost, and this went on right through the night until, as the sun rose next morning, there would be an extra urgent flourish before the drumming ceased as with one beat.

During the period of the drumming, there was beaten forth again and again what is known as *HURU TORU*, that is, the counting or enumerating of the pigs, telling forth for all to hear how many pigs, and indeed, the value in native money, of the pigs that were ready for the feast on the morrow.

Such heavy thunderous drumming made sleep impossible, so next morning all those who lived close to the drum house would be almost as weary as were the actual drummers themselves.

The next day was largely taken up with the Siwai circular type of dancing in front of the Kaposos with much chewing of betelnut, and by the time the food including the pigs was delivered to visitors for removal alive, and the taro, uncooked, all were ready for a couple of days of sleep. No women were permitted near the kaposos, so it was an entirely male affair, except that European women were exempt from such tabus.

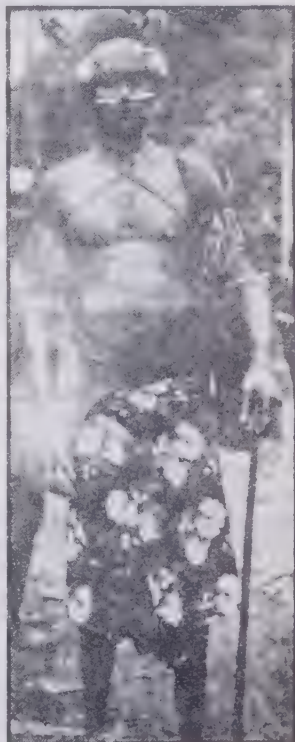
Jack Diaike, a pastor teacher of Panakei village in Siwai, who was one of David's early schoolboys was asked to tell his story of the coming of David Pausu to Siwai:

"When David came to Harinai, Siwai, in 1917, in answer to God's call, I was only a small boy, but I went with others to bring David to Tonu. The Tonu people, armed with spears and axes, assembled to meet David, but they put down their arms when they saw David come without arms.

David travelled widely along the small bush tracks many of which have now become big roads. One day when walking about to visit the villages, when there was so much fighting in that area of Siwai, at a time when my father had killed three or four fighting men in one day, David saw a man wearing a kopone shell (white cowrie shell) on his forehead, and carrying a spear and axe. (To wear kopone shell meant that this man had killed someone — to wear two, and to look at a man and raise one's eyebrows meant 'kill that one'.) David asked who this man was, and his friends replied that he was a Roman Catholic pastor.

"Ah, a Catholic pastor! What is he doing?" They replied: "He too, has come to stop the fighting." And David said "If he has come to stop the fighting, why does he carry a spear?" David spoke to the man: "Where do you come from?" The man replied "The priests sent me." "What is that you are carrying in your hand?" asked David. "This spear makes all the people strong in fighting" he replied. "What is that around your neck?" asked David. "A cross" he replied.

Cowrie shells — the mark of a killer!



"The Cross is good" said David "You tell all the people about the Cross, but when you try to tell all the people to stop fighting, you should carry a Bible! It is not right that you should carry a spear." The pastor then realised that if he ceased to carry a spear any more, and really work like David to stop all fighting in the Siwai district, for David had done a wonderful work in Siwai in bringing peace, and the people had ceased the practice of collecting human skulls in their kaposos."

After David had lived at Tonu for some years, his thoughts turned to the chief of Tonui many miles away, the man Kisare, who had bought him as a child, and later sold him to Minamo of Mono. One day David went to visit him, and persuaded him not to carry a spear any more, and told him that all fighting must cease. He told him that God's word, the Bible, proclaimed peace, and that all war should cease. Kisare was worried about this peace talk, so David arranged for him to meet his tribal enemy, and David talked to both of them together, and persuaded them not to fight anymore.

It was whilst David was living at Mihero, where he did such fine work, that the Headman of Mihero wanted to bribe him with shell money wealth to ensure that he would stay there for all time and teach the children. David said "You can't buy the Lotu with money!" However, David ceremoniously accepted the shell money — and gave another in return, and stayed on long years at Mihero and began an extensive work, and it was largely through his efforts that work was begun at Iru, Muairu, Tanguri, Okaru, Rotari, Bakurang, in Tupu area, and at Moru, Moau and other places over the mountains in Kieta area.

David was looked upon by the people of Siwai as somewhat of a prophet, and often made prophetic statements probably unknowingly. He told the people: "One day you will see white people like sumika (red ants) in uncountable numbers, who would want to see the Siwai people living in peace, and that someday white people would clear big roads where only native tracks existed at that time. This had proved correct, as main arterial roads link all parts of Siwai today and link Siwai with other districts of Bougainville, and today one may travel across the ranges to Panguna and Kieta in a few hours where in the past it would take many days of hard walking to traverse that same route. The people say that what David prophesied had indeed come true.

Today large numbers of small landing grounds for such aircraft as those operated by Missionary Aviation Fellowship have been built all over Bougainville, and the one built at Tonu where David lived, was at one period said to be the busiest in the island, accounting for up to 12 different landings per day.

On our first visit to Tonu by aircraft which was just at the 'tail end' of a cyclonic disturbance period in 1972, we had touched down at an airfield near the Lulua River in south eastern Buin, and then flew across the mountain areas in heavy rain to seek out Tonu. The pilot, the officer in charge of M.A.F. Services on Bougainville, circled Tonu strip twice before landing, and then, as he touched down, water and mud and grass completely blotted out vision as the windows were completely covered with the dirty mess. When he pulled to a stop, he said:

"I know I shouldn't have done it, but I knew you wanted to get in, and I wanted to bring you — but I shouldn't have done it."

There were passengers waiting to go out, but he refused to take them, and told them to go immediately by road to a field 20 miles to the north west at Boku, and he would wait for them there. Tonu was then officially closed for weeks on account of the existing conditions.

David was ever watchful to extend the cause of Christianity, and especially was anxious that the Rataiku area where he had been born should have a teacher, so he implored Mr Cropp to seek someone from Mono. Timothy Kutamai responded, and David settled him at Mausua, where he made a great impression. Some while after our arrival Timothy's father at Mono, wrote to me, saying he was an old man now and would like to see his son before he died, and would I bring Timothy with me when on my annual Synod at Roviana. So I took Timothy for a few weeks holiday to Mono. What a sad homecoming that was. His father had died a short time before our arrival. On my return from Synod we called again at Mono, and I wondered what Timothy might do — return to Bougainville, or remain at Mono.

He told me he would go back to Bougainville, and that night at the farewell service in the Church, he spoke:

"I am going back to Siwai, to the people I love, and I'm never coming back to Mono again."

He died during the war years in Siwai. But what an impression this friend of David's made in the Rataiku area. When the Government imposed the head tax of 10/- for each male, many of Timothy's school boys could not raise the 10/- and were in danger of being taken away to calaboose, after which undoubtedly they would have gone to work on some plantation to earn some money — but when the names of bright school boys was called, and when the person was unable to produce the 10/- tax, Timothy would walk forward and pay the tax, and thus kept his scholars for another year.

David had a very bright lad named Mark Naaru, whom he sent to Buka, when we first came, to enable him to be a cook for us, and to facilitate his learning pidgin English, and later, when another important area of Rataiku asked for a teacher, David nominated Mark Naaru to go to Mokorino, where he too, did very fine work.

David was still anxious to have a pastor to go as close as possible to the area where he had been born, and later when Berauni came from Mono about 1930, David arranged for him to begin missionary work at a place called Nouwe, not far away from his birthplace, and later still for another pastor to be stationed at Turungung, where he had first been taken after his birthplace had suffered obliteration in tribal fighting and he had been taken by his grandfather Wainasu, and treated as a slave.

The Methodist missionary cause in Siwai had been looked after from 1922 by the Rev A.H. Cropp, who used to visit there once or twice per year, until in early 1926 the Rev. and Mrs A.H. Voyce were appointed to Siwai. From the time when the Rev. J.F. Goldie visited Siwai in 1916, different teachers had gone there. Some were sent that year. David Pausu had been sent there in 1917, and others at different times; some teachers had died there, and in 1926 there were still only five teachers stationed in the Siwai area.

When we went to live at Siwai, Mrs Voyce was the first white woman to visit that district, and sometimes she did not see another white woman for two years, and then had to go out of the district and visit another centre before she met one of her own colour.

During one of Mr Cropp's early visits to Siwai he wrote:

"David, our teacher at Tonu, took us about fifteen miles inland to Rataiku up on the mountain side. The population is not nearly so dense there as on the broad belt of flat country six or seven miles from the coast.

We found a group of small villages, and stayed for the night in a cook house. The air in

the evening was keen, so that the boys sat around a fire all night — and I found little comfort beneath a blanket. The morning found us all properly smoked and cured. All the natives of the hills were naked, nearly all of them were chewing betelnut, and most of them had tropical ringworm, and indulged in extensive scratching now and then.

The Government had sent an armed force of natives into the district and they burnt several villages.... Only yesterday the patrol officer at Buin informed me that he had been attacked and in defence had killed several natives."

Such reports of attacks on native villages; of the burning of houses, and the shooting of helpless natives were not isolated events in those days of military occupation.

Whenever David heard of fighting in surrounding districts, he went immediately to try to put an end to it. Once, he went as far as Tanguri, in the Tupii area of Nagavisi. He warned people of Government reprisals if they kept on killing people, and the Tanguri people listened to him. They had killed one of their own men, Karuru, and had hung him up in the Kaposo, and when David heard about it, he hastened to Tanguri, and said to the people:

"Now you people of Tanguri, you must kill no more. It is wrong to kill people, and Tanu-tanu will be angry at this fashion. Moreover, if you kill it will be necessary to report you to the Government, and the Kiae (Government officer) will come and spoil you village, and maybe kill you too."

When David talked to the people like this, they listened to him, and ceased their fighting. This caused the people of the area to be happy to have peace and to be free from the fear of fighting.

Many years later, I recollect how David accompanied Mrs Voyce and I to this area shortly after the birth of our first-born son, Grenville, who was very small, (3¼ lbs at birth) so small that I refused to allow any of my native helpers to carry him on this long patrol of several weeks, as he seemed too fragile, and I alone carried him through the mountains of Nagovisi. We stayed for a while on that trip to rest in a kaposo, where quite a number of completely naked men gathered to see us, and talk with us. We had a Choiseul teacher, Simione Malavolomo with us, and I remember how a well dressed elderly chief came into the kaposo, and sat down beside him, and I remarked to Simione: "Who is your friend?" and he then looked, and laughed for amidst all the naked men, this man seemed overdressed, for he wore a felt hat and a leather belt — but nothing else.

Nagavisi at this time was looked upon as much more primitive than Siwai, but even at Tonu, there were some old men, such as the father of Parung, one of our students, who frequently came to see us, and bring us food, but he was always stark naked. Often we gave him a loincloth, but he never ever wore one. He said they were just 'something belong to white man', and he was true native, and would never ape the white man's fashion.

There was, down at Mamagota, on the Siwai beach area where we landed, and where our goods were usually landed when the weather was fine enough, an old man named Kamuaihi, old and toothless, who it was reputed in the early days had killed a white trader on the Siwai beach. He never wore a loincloth, and at times this could be embarrassing. One day he saw me cleaning my denture, and immediately wanted to try it in his own toothless jaw, and I had great difficulty in dissuading him in this intention. On the occasion when we were to take our first furlough to New Zealand the Rev. and Mrs Tom Dent, from New Georgia came to relieve us and stay for a brief while at our station. We were to go out on the "Tandanya", the mission vessel that brought them in. They had walked up the ten miles from the coast to Tonu where we were living and we had lunch prepared for them. Old friend Kamuaihi came at that very moment to visit us, no doubt having accompanied the carriers which brought the cargo in from the beach. He could not talk a

word of English, and through an interpreter, I explained to him that we white people were going to have dinner. Stark naked, he insisted on getting a chair and sitting near me, watching the meal in progress, much to the embarrassment of the Dents, interjecting with some remark from time to time and chewing betelnut meantime.

Well, on this trip through Nagavisi we moved on to a place where there was a reasonably good Government House Kiap, or rest house, and we decided to camp there — spend the night, and go on next day to Tanguri and Okaru.

In the afternoon, there filed out of the bush about 20 native people with spears, axes and bows and arrows and they lined up in front of the house kiap. This was disconcerting, until David as the interpreter, explained that they had come asking our help. Nearly all of them were stark naked. Sometime before a Government patrol had been ambushed in this mountain Nagavisi area, and there was another Government patrol nearby in the lower Nagavisi area, coming to capture if possible the leaders of the revolt, and these people came to see David the Peacemaker and the missionary asking me to write to the patrol officer and give their views of the attack. So I spent some time talking with them, through David and others as interpreters. I then wrote up their story, and despatched it to Mr Ward, the patrol officer, telling him that the following day we proposed to go on to camp at Okaru — so that he would know if he wished to come to the house kiap, where we were at that time, a place called Waitewuna, he would know that the house was vacant, and he could occupy it. He did not deign to answer my letter, but next day when we moved on and were nearing Okaru, we heard native warriors singing out excitedly across a deep ravine that we had just crossed — a ravine about 1,000 feet deep — that the patrol officer was following us with his policemen. This made us suspect, that the letter we had despatched and which remained unanswered, was really encouraging the police patrol to follow us and capture the warriors concerned in the ambush of some time before. So, that night, as we did not appear to be very welcome, we prepared to camp in a kaposo at Okaru. After a cup of tea and a rest Mrs Voyce and I, always of course unarmed, decided to reconnoitre — find some of the hamlets and talk to the people, so, taking David with us, we went along some of the paths until we came to the parting of the ways, where tracks went in two directions.

Two warriors with spears stood blocking one of the paths. I tried to talk with them without any success, trying to tell them that we had come in peace, and wanted to see their hamlets and talk with their women folk also. They did not answer — and David didn't seem to be able to make them understand. So I brushed them aside and went along the path. They hurried ahead, until we came to another parting of the ways, and here they blocked both paths; I said to David, "Tell them we are without any weapons. and that we come in peace."

David replied; "Me no savi their language or dialect", and "I'm unable to talk to them," and even David was trembling. In the circumstances, I considered it unwise to brush them aside again, so we all returned to the kaposo, David and the two warriors accompanying us. That night when we composed ourselves to rest after conducting Lotu, I noted that our shoot boy, who carried the shot gun for shooting pigeons, kept the weapon near him as he prepared for sleep. However, the night was peaceful, and next morning we went on to Tanguri, where David was well known, and here we were warmly welcomed, as also at Iru, further on still.

In 1927 we wanted to have the central church built on the Mission Lease at Tonu where we lived, rather than away down in Tonu village a great distance away, and David leant his weight behind the project. John Kauma — the local chief had been the first person in Siwai to be baptised into the Christian Faith — before our arrival in Siwai, also gave his eager help. During that year we had a visit from Mr J.W. Court of Auckland, the Lay Treasurer of the Missionary Society, and we pressed on with the church construction in order to have the building ready for his visit, so that we might have the inspiration of his opening and dedicating the church. In the work of building, Joni Kauma instructed the young people in the intricate binding methods which securely fastened all

the beams with vine wrappings — a method known only to certain of the older men. In the heavy rain, and during Mr Court's visit he died, and one of the most impressive cremation services ever witnessed in Siwai took place, for Kauma was a famous warrior of the fighting days and people came from far and near.

The following is an account by Mr J.W. Court of his visit to Siwai, including a vivid description of the funeral of chief Kauma:

The Journeys of a Deputation

It was a happy thought to get permission to hop off the Tandanya at Skotolan, Buka, and thus make sure that at least one of the deputation should visit our newest head station and our youngest recruits, the Rev. and Mrs A.H. Voyce, at Siwai, also allowing for a more extensive visit to Buka.

With an up-to-date engine, and a few accessories, the 5 ton coach house yacht "Saga" would be a model boat for our work, and I greatly enjoyed the 24 hour sail down the west coast of Bougainville, with a capable and genial skipper, known officially as the Rev. A.H. Cropp, a jolly crew and my two valets, "Buster and Kewpie". A good wind, some fine trevalli and pike brought in on the trolling lines, great scenery, the 10,000 foot Mt Balbi, and a 5,000 foot active volcano with other hills making an impressive sky-line, good meals and a comfortable bed on the seat of the cockpit. It was a delightful picnic!

Leaving the "Saga" at the southern end of Empress Augusta Bay, Mr Cropp and I walked and slid 30 miles to Tonu; breaking the journey by camping for the night at Bais, the station occupied by our teacher Philip and his wife, Miriam. We had time for a game of football with the boys before Lotu, which was conducted by Mr Cropp and attended by about 30 natives.

The two days' walk was a great experience — slapping our way through 5 miles of hungry mosquitos near the coast, along well kept roads from 10 to 60 feet wide of pure volcanic soil, along native bush-tracks, over logs and slippery roots, dodging the thorns of the lawyer-cane; fording rivers, crossing native log bridges, slipping down 200 feet ravines and climbing well made rustic steps on the other side, enjoying a rest by the way — biscuits and a glorious drink of coconut milk — and the last hour in the daily tropical deluge.

It was good to see Mr and Mrs Voyce in good health and delighted with their sphere of labour, living comfortably in a well built native house. They had had no mail or supplies for four months, so a packet of letters was very welcome.

There had been great preparations for the visit. A very fine church to seat 200, and a school with six class rooms and an assembly room were waiting for an official opening. The 60 odd school boys living on the Mission property were in smart new lap-laps and were a happy crowd. The five teachers with their wives and children came in from their stations.

Next day, Friday, Sept. 9th, we inspected the church, school dormitories the village where the houses are built in two straight rows, fenced in, and the ground white clear and clean. Walking through the bush, I was shown a number of scattered huts, for the people have their official residence and also a country house.

We visited and doctored the Kukurai or Chief, our only baptized member on Bougainville a very influential man, Joni Kauma and intensely interested in our work. He was taken ill while working on the new church.

Sunday 11th at 7 a.m. there was morning Lotu, and at 11 a.m. service. The pulpit platform with a 2 foot high cream screen, a plain hemstitched white cloth on the desk, choice flowers, small flags, sacred pictures and texts, all told of loving work. There was a full church, and very hearty singing. The people left outside their hair combs, pipes, nose ornaments, etc. My text was, "The more we are together, the happier we'll be." Mr Voyce translated into Pidgeon English and David into Siwaisee.

After morning, afternoon and evening Lotu we had some choice selections on the gramophone. We also took it with us on our visits to the outstations. This was the natives' first experience of a musical box and they were intensely interested. Even on the road we had requests for a demonstration.

On Monday, September 12th, Mr Voyce, David and the boys set out for a big sing-song, about 12 miles away, at the opening ceremony of a large kaposo — a men's meeting house — holding about 15 large hollowed out wooden drums. There were one or two fires on the ground, seats, open ends, with a wall 3ft high to keep out the pigs. Fully 100 natives followed us from our village at Tonu and other villages further away, many with queer head-gear made from banana leaves or flat white fibre, faces with red and white markings, many with up to £10 worth of shell money round the neck carrying spears, axes, bows and arrows, and three or four with umbrellas or Japanese sunshades.

We arrived too soon. The cooks had to prepare 30 pigs, valued at £5 each, numerous opossums, taro, sweet potato, etc. We walked on to another kaposo where the drummers were still at work and had been at intervals since the previous evening.

To the delight of the waiting natives, I took off my aertex singlet, rolled up shorts, and put on lap-lap, native belt, armlets, opossum teeth necklet, a native basket hat, ferns in belt, hat and armlets. Mr Voyce marked my face, chest and back red and black. I carried a fear-some weapon also a native kit under my arm to hold my betel-nut gourd.

Mr Voyce and I walked into the big square that had been cleared in front of the kaposo. The host, a refined type, with two wisps of whisker on the chin, came up, took my hand and we did a formal dance together. The other chiefs came up and danced with me. I shook hands with probably over 300 out of the 700 men present. Each village lined up separately outside the square. One man came in a running dance, lifting feet well up and stamping hard, shaking his spear, going down one side along the far end, then turning round and coming back half way where he met the second man who joined him in mock battle; then the rest of the village came in separately forming a line, dancing along brandishing their weapons. They eventually stopped and clustered together when another village came on, and when all were in they all went off and came on again in one big raid, yelling, circling round blowing their bam-



"The Great White Chief from New Zealand" and his native friends.

Photo: Mr J.W. Court

boo pipes and carrying long thick sticks full of water, which they throw over themselves.

On Tuesday, September 13th at breakfast Mr Voyce reported he had been to see the Chief Joni Kauma who was very ill. All his people were with him and we were not surprised when later we heard wailing. His death is a big loss to our Mission. Pneumonia was suspected, and the result was made certain by his being washed in the cold river contrary to instructions. He was about 50 years old and they regarded him as a young man. They wailed all day. When old people die they sing, for they believe in a happy hereafter. The relatives — he leaves eight widows and a large family approved our keeping our appointments, so we made a start for Maisua, nine miles away, 2,000 feet above sea level — Timothy Kutamai's station.

After several miles of primitive and in parts muddy forest track we emerged on to an 8 ft path and met a Police Boy who had walked two days from Buin to deliver letters from the "A.K. Tandraiya" at Kieta. We crossed two deep wide ravines, a wide but shallow river and stopped for a while at a *kaposo* where we saw a number of clay cooking pots that were for sale at 10/- and £1 each and are eagerly sought for by natives. Valuable spears and arrows were also stored there, quite safe in this uncivilized land. We mystified some old natives with the gramophone. We saw many tree and other ferns also sago palms 60 feet high. Arriving at Maisua we found a nice church, Timothy's house, and a two-roomed guest house with two verandahs.

After cricket and football we donned bathing suits, and with Timothy and a number of boys we three led the way down a long track through the forest to the river for a rowdy swim. After a picnic tea on a verandah, we attended Lotu, with about 200 present, and after that the gramophone. I heard the drums through the night calling the people to another sing-song.

On Wednesday, after early Lotu, presentation of spears, serviette rings, taro, and coconuts, we visited a village that is asking for a teacher. We saw a large flying fox, secured a female Empress Augusta butterfly and arrived home at mid-day ready for a hearty lunch.

At evening Lotu Mr Voyce gave a fine eulogy of the late chief Joni Kauma in pidgeon English.

We retired to rest early, for the funeral pyre of the chief was to be lighted as the morning star rose, about 3 a.m.

I was called at 3 a.m. and was soon ready to go with Mr Voyce to the village. We could hear the wailing and see a small glare from the house. Passing the church and crossing a native bridge, floored with uneven slabs, with no hand-rail, we appreciated the beautiful moonlight and soon entered the village. The pyre had been lighted at the top and was burning well when we arrived. It was approximately 10 feet high, 10 feet long and 4 feet wide, composed of dry timber the size of fencing posts, held in place by a row of green saplings 20 feet high on each side. The body had been placed in the centre of the pyre, in a white shroud, and the late chief's loin cloths, white, hung like banners between the tops of the saplings.

Between the pyre and in front of their large house were the eight widows and a number of children their faces marked with white — a sign of mourning — and wailing loudly. Beyond stood a semi-circle of between two and three hundred natives holding their spears upright, while round the pyre, protecting themselves by holding large banana and other leaves, thirty to forty of his own people walked in a gradually larger circle as the fire descended. From time to time some dropped out and others took their places.

The loin cloths had probably been soaked in water for they resisted the flames quite a long time. The top half was a mass of yellow glow which now and again settled down, and then we saw pink flames and the yellow flames deeper and darker. It was a truly wonderful and impressive funeral.

During the day, crowds of men came and threw their spears or shot their arrows at a high target that was erected close to Joni's kaposo (rest house), leaving them as a tribute of respect.

After breakfast, Mr Voyce, Timothy, David, Barung, Kungki and I set out for Siwai beach, eleven miles away. We made good time, meeting a large party carrying spears.

We passed a fine coconut grove, one result of my telling the natives in 1920 to plant coconuts and to fill their villages with happy laughing children.

Close to the beach, David took us to a spot where he had three or four coconut trees. The boy climbed up and threw down a dozen. Before leaving, David, tied a long green leaf round each tree to indicate ownership. We greatly enjoyed a swim in the breakers, getting well slapped and bowled over. The water is, of course, quite warm. I regret to say we could not find Mr Sinclair's glasses, lost in 1920.

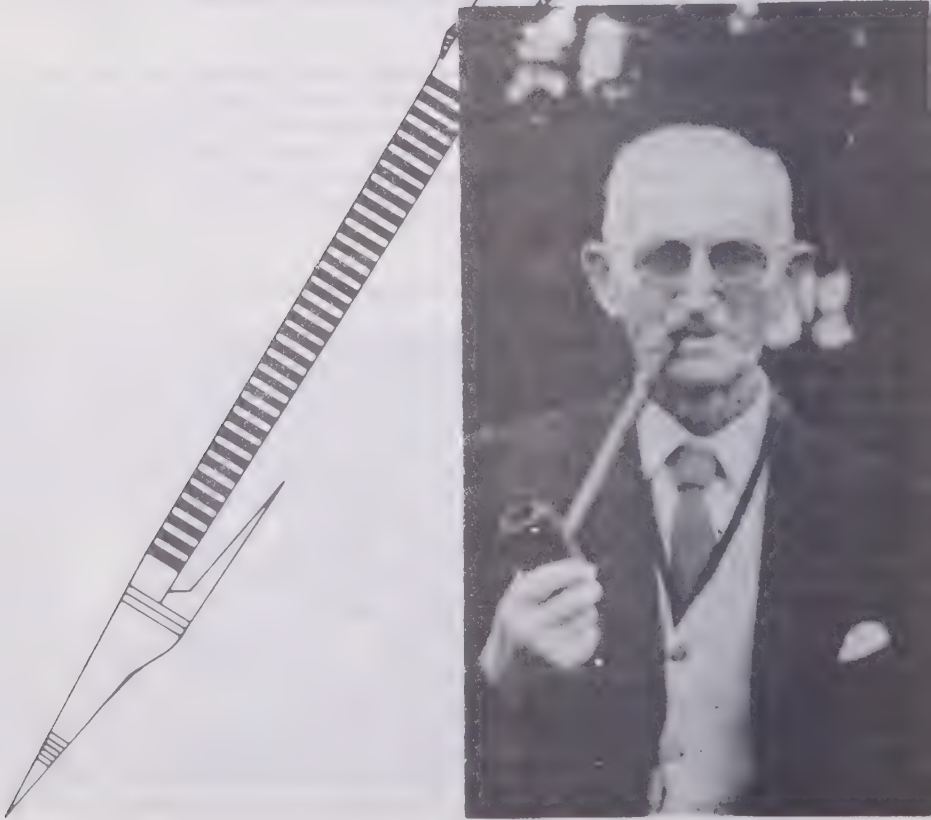
Lunch over, swatting tiny sandflies which have a vicious sting, we started off home. I set a good pace for five or six miles, but then rain made the sand very slippery and I had to walk warily with a hand on Timothy's shoulder.

Next day, Friday, September 16th, I formally opened the new school. It had a fine assembly hall, with four classrooms for boys and two for girls, plank desks and long seats levelled with an adze. In the afternoon we visited the garden — about four acres, well looked after — with kumeras, beans, melons, and onions.

The church was one mass of beautiful flowers and foliage. After I formally opened the church, Silioni read the Scripture lesson and Timothy preached. Timothy spoke of the compass and Christ as Captain and Leader along the path of life. While they were singing I went out and brought in Joni's spear, not a fighting spear, but one he took round to his friends before a fight, holding it out and saying, "Come". He would then leave it at home and take a fighting spear. I told the people that Joni's spear would be permanently hung in the Church, and that under it would be the word "Come".

Drawing of Joni Kauma's spear — by K.S. Hume.

Mr J.W. Court —
First overseas visitor to Siwai 1927
when Treasurer of the Methodist
Missionary Society of N.Z.



CHAPTER 5 — SIWAI JOURNEY

In June, 1926, in company with Mr. Cropp, I visited Siwai in order to help select an area to begin a European station. We landed on the Siwai coast successfully, travelled up to Harinai where we spent the night and then on to Tonu the next day. Here David and the people, together with their chief Kauma, made it clear they wanted us to settle there. Learning of the purpose for our coming, they had cleared a very attractive site, dry and elevated, which really appealed to us as a suitable place to make a station, and much to David's delight we decided to settle there. Great crowds of people, students and older folk, came and worked on the site, and we marked out what we considered a suitable house. They promised to have the house ready for our next visit in approximately six weeks time. What a tumultuous welcome we had from David and his school boys and girls.

From that time, David travelled with us, and he sent three of his brightest boys to accompany us as we returned to Buka. A week later we rejoined the mission vessel A.V. "SAGA" in Empress Augusta Bay, and set sail for Buka. David and his helpers returned to Tonu to prepare the house, for our next visit.

Wherever we went on that trip, we noted that this little insignificant man, David, was treated with the utmost respect, and we noted that he had the confidence of the people throughout the district.

When we later returned again to inspect what preparations had been made for us, we found the commodious house roofed and walled with sago palm leaf, and a floor of split palmwood had been provided. We only needed to make room divisions according to our desire and arrange for a small kitchen unit to be built, and this they promised to do quickly. By the time I next visited the station with Marama Joyce, gardens had been planted and everything was looking spic and span.



First Mission House - Siwai 1926

Second Mission House - 1928

From the very outset of our service in Siwai, David was our mentor, teaching us the language, folklore, to know the people, taking us to a great many villages, and introducing us to the customs of the people, and especially in bringing in many boys and girls to our school. This gave us a great start. David helped us to translate hymns, scripture portions, stories, school lessons.

What a great walker David was! Whenever it was the question of going somewhere with the Gospel, David always wanted to be there, and his help and influence was invaluable. So many of the first teachers whom we placed in villages were originally David's schoolboys.

Almost invariably in those early days when we travelled around the districts of Southern Bougainville, ranging not only through Siwai and Rataiku areas, but also farther afield through Baisi, Banoni, Nagavisi, Hita, Kieta, Kongara, Uisai and Buin areas, David begged to be allowed to come with me. His presence at home in my absence would have been valuable, but his presence with us on patrol was even more valuable. Always cheery, and eager to help with advice, always helpful as an interpreter even if he didn't know much of the dialect — and this was more often than not the case — with his quiet friendly brotherliness he usually got alongside people and somehow got the message across. Thus David the Peacemaker became David the Pioneer in the spread of the Gospel. Sometimes we would be on patrol for weeks at a time, living as we could on what the land and the people supplied, sleeping wherever we could find a place to lay our heads, sometimes building lean-to shelters of fern leaves in the mountains. We crossed and re-crossed the central Crown Prince Range of Bougainville in numbers of places, often by little-known tracks, along which David was almost always able to find someone who could lead us, climbing at times to four and five thousand feet usually to reach some remote village or hamlet on the other side before nightfall, really tired out and ready for rest.

Appendix I contains an account of transport difficulties encountered on these journeys.

Thus from five Methodist teachers and five villages when we first went to Siwai, we had just under one hundred villages when we finally left the district in late 1958 and returned to New Zealand. It would be safe to say that our David had been with us on some visits to all of them and that he had materially assisted in the pioneering of most of them. In many of the villages David had originally been his scholars and persuaded them to take up this pioneering work as pastor teachers. At one period in 1925, Mr Cropp was accompanied by Mr A.S. Booth of Numanuma plantation, who at one time was a Methodist lay missionary in the Rabaul mission area, and who was on a recruiting trip.

On this trip, David, with Kauma, the chief of Tonu, accompanied them and they were able to save a little girl name Duijo, who had been abducted and whom the people proposed to kill. Because David had rendered this help in rescuing Duijo, Muka, the chief of Pikei asked David to send a teacher to them. Another appeal was made to Mono, Treasury Is. Philip Kahe and his wife Miriam were appointed, and David installed them at Pikei village not long before Mrs Voyce and I went to Siwai. Mr Cropp wrote:-

"When we reached Baisi we found very few people about. To our dismay we learned the reason. Six months before, an officer of the government with some police boys had come upon the village suddenly, and seemingly without cause had fired on the village, burnt three houses, and taken away much of the native money, and abducted a little girl who had been left behind when the villagers fled for safety.

We sounded them regarding their reported wish to have a teacher, and found them most desirous to have one sent. The old chief nearly wept when pleading for a teacher. He said that they were not a people now. They lived scattered around in the bush. They had no real village, and dare not make proper gardens, as they were afraid the police master would come again and attack them. They were people no longer, for they were living like pigs in the bush.

We earnestly assured them that this sort of thing would not happen again without cause, and that we as white people were ashamed of any of our race who did such things. We found out where the little abducted girl was and had her returned to her own people.

That night was an anxious one. We noticed that as the people gathered around us each man came with a longhandled axe which he seemed loath to allow out of his hand. Not a woman nor a child was to be seen. Were they suspicious of us? Were they angry with us because it was a white man who had burnt their houses and abducted their little girl? Were the tears of the chief just a subterfuge to allay our fears and suspicions?

Night came and the hammocks were put up. We two white men decided that it would be discreet to divide the night into watches. These people had been offended by white men, and some of them might take revenge on other white men. Not a boy of our party slept properly. But the ludicrous part about it was that while we slept little, the natives of Baisi who occupied a nearby hut slept the whole night through.

That little girl who was brought back from the enemy village where she had been taken, was always looked upon after that event, by both chiefs and people, as the special property and responsibility of the mission, and she was always brought for me to see each time I visited the village, and I invariably gave her a present of a piece of calico or a cake of soap.

When she grew up she lived on our station at Tonu under Mrs Voyce's care, and later still she married a teacher, and now has children of her own. Mrs Voyce and I visited that area in 1972, and approaching the village, we met on the road a young woman carrying a baby, and I remarked to my wife after we had spoken with her "I'm sure that girl must be Duijo's daughter. She is so like in features the abducted girl who came to our station so very many years ago." And so it proved, she was indeed Duijo's daughter! Duijo herself brought her to us and introduced her.



Building a fish trap — Siwai

Henry Moata — 1932

Henry Moata was one of the teachers who came to Siwai in 1930 from College at Roviana. Language work over, he was ready to teach. He was sent to a village called Kakotakori. There he

worked very hard indeed. Every morning and evening he blew on his "buki" shell and the people came to hear him tell about God. During the mornings he taught the people to read and write, and in the afternoons he worked with them in their gardens.

At first the people just listened. But by and by some said, "We love Jesus. We want to be His followers." Then they were baptised. One of the first Christians was the headman's daughter, and when she was baptised she took a new name, Dorcas. Later Henry wanted to marry Dorcas. The headman and his friends were angry. "No, you cannot marry Dorcas," they said. "You come from a different island."

But Henry said, "I gave up my home to come here. I am always going to work for God. I will work for God. I will work here." So Henry and Dorcas were married and Henry stayed on the island of Bougainville. This all happened a long time ago but Henry is still working there for God.

The headman's daughter, who later married Henry Moata became one of Mrs Voyce's first girl students at the Tonu Mission, and years later, when they married, Mrs Voyce as nurse attended at the births of their children. Their eldest child was a girl named Dora Rande Moata.

Below:
Choir of District Girls
School, Kihili. Fre-
quently winners of the
Kieta Choral Festival
competitions. Dora
Ronde (top row left)
conducted.



GAULIM SINGS

SONGS AND HYMNS FOR YOU

THE CHOIR OF GAULIM TEACHERS' COLLEGE,
NEW GUINEA



Above:
Sleeve of the record "Gaulim
Sings -" Dora is front row right.

Musical Dora

Often I'm asked about what was the biggest change I had noted in the people of Siwai after visiting there in 1975. Putting aside all the mechanical developments and other modern things, I have always said the biggest change was in the lives and accomplishments of the people in the lifetime of one man. Dora Rande is a good case in point. She became Matron at one time of the District Girls School at Kihili where she had been a student, was taught singing and how to conduct a choir by Sister Beulah Reeves; and she conducted choirs on frequent occasions when they won the Bougainville Musical Festival Competitions in Kieta. She later went as a teacher to the Teacher Training Institution at Gaulim in New Britain, and from there she made a visit with a school choir to Australia, as one of their conductors, and they made records whilst on the tour called GAULIM SINGS.

Later Dora spent two years at the Conservatorium of Music at Newcastle in New South Wales. We visited here there during that time, when she said: "I'm finding it hard, Minister. I haven't got the background of the Australian girls." Later she said: "I'm doing as well as the average Australian girl." At the close of the course, she graduated with a diploma in Music Education, was able to play a wide ranging variety of instruments from piano to violin, and when she returned to Papua New Guinea, the Papua New Guinea Government Journal "OUR NEWS" published a report entitled MUSICAL DORA RETURNS.

Dora, after her return to Gaulim, married an Australian teacher at that Institution, and when visiting Papua New Guinea in 1975, we visited her and her husband and had lunch with them.



Prior to becoming the Matron of the District Girl's School at Kihili, Buin, Bougainville, Dora Rande was a student there, and became part of the Girl Guide Movement, and she is shown in the front row first on the left in the picture.

So David Pausu's teaching ministry lives on, and we salute Dora Rande. Her mother when she first came to school, was just a bush village girl, unable to write her own name. Today in the lifetime of one man and wife who served as missionaries to here people, we have seen dramatic changes in the life style of the Siwai people. David. David! Your memory lives on!

Church at Tonu — replaced
by concrete church built for
the Golden Jubilee in 1968.



Tonu Jubilee Church

R. Beaumont



David Pausu farewells
Rev. & Mrs Leadley at
Tonu Jubilee Church — 1969.

CHAPTER 6 — TO KIETA

It was whilst David was the pastor teacher at Mihero, a group of villages bounding on the district of Tupii to the north, that David asked me one day to pay a visit to Kieta by travelling over a very high pass from Iru to Motuna, near to Mount Takua. People from that area had visited Mihero and asked David to bring the white missionary to visit them, as they too wanted to learn of the Lotu. First we spent the night at Iru, the village nearest to the mountain pass, and next morning started out very early. We travelled towards the mountains. Soon we began to climb steeply. It proved hard going; the track very indistinct and not easy to follow. Often we had to retrace our steps as we found we had got away from the track, which in places was so indistinct and little used. As the track got steeper and steeper, at one place we faced a wall of mountain opposite, and our guide said: "Call out something!" I called out a well known exclamation "Akai, ne", and back came the echo, "Akai ne", reverberating around the mountains — getting fainter and fainter "Akai ne, akai ne, akai ne" until it died away. So I named that place Echo Valley, and was often able to use the illustration very effectively in talking to the people.

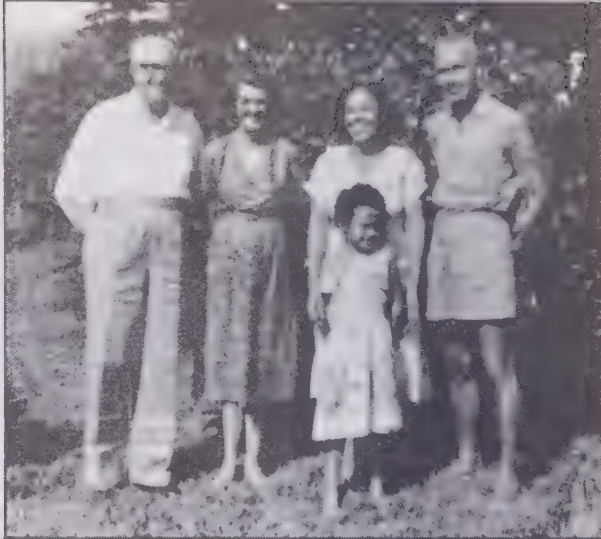
We pressed on, up and over the top. And what a glorious view of both east and west coasts, and the rising peak of Mount Takua near-by. Then down the very steep track until, at a much lower level, we ran into some gardens, and were given some sugar-cane, something I have never much cared for, but after the hard climb and total lack of any water to drink, that sugar-cane was the nectar of the gods! David was leading the way and so on down to the village where we were welcomed very warmly. — Here in later times, in two villages of Motuna and Moau, we settled pastors, in our two highest villages at approximately 4,000 feet. Too high for coconuts to grow — but their taro was wonderful! Some of our students who had accompanied us did not reach the village until the next day. Night had caught them on the mountain trail, and they had to spend the night there in shelters they found which had been built by hunters.

From there we went on to visit places such as Lamausi, Dongeta, Kekemono and Oremai. It was whilst we were camped at Oremai village in the Luluai Valley area that a group of native people arrived and talked with the people with me, and then David said: "There is a group of people here from a village they say is named Sulekunu, not very far away, and they say: Tell the missionary to come over to Sulekunu and help us too."

I was dead tired but David said: "It's not too far away, let us go and visit this place Sulekunu." So off we went and the outcome of it was that we opened a Mission station there. The Usai area is very hard of access and entails much climbing and crossing of deep valley gorges. But today an air-strip has been built at Sulekunu, and Missionary Aviation Fellowship aeroplanes take people in very quickly and easily.

On other occasions we visited and established mission stations in other areas of Kieta, and David was ever helpful. To get sufficient native pastor-teachers was always a problem, but eventually we were able to settle numbers of pastors from New Britain in these villages, and finally also to settle a Tongan Native Minister, John Taufu, there at a station called Roreinang. This man did a wonderful work in the Kieta District, and taught the people to sing wonderfully, and he won year after year, the shield for singing with his trained choir, and finally was appointed Bishop of the Bougainville Region. David played a very prominent part in establishing missionary settlements in many villages of the area, and many of his school boys filled positions as pastor-teachers in these areas.

Left to Right: The Author, Mrs
Voyce, Amalani Taufa, Jennifer
and Rev. John Taufa.
John Taufa - a Tongan - be-
came Bishop of the United
Church for the Bougainville
region.



During 1928 Mrs Voyce became ill at Tonu, in Siwai, over 100 miles from Kieta, and I had to send a native runner to the Medical Officer in Kieta for advice. About that time, Burns Philp's inter-island steamer "Maiwara" called at Kieta and the Government Medical Officer told the captain of the "Maiwara", of Mrs Voyce's condition.

Captain A.W. Blain brought the "Maiwara" 100 miles off her course to offer assistance. One night just before dark, David returning to the village from Lotu, saw three white men approaching the Mission, and ran to tell me: "Three fella white master'e come!"

No wonder he was excited, for no one was expected, and we had no word of any travellers in the vicinity. They proved to be three European officers from the S.S. "Maiwara" coming into the forest to offer assistance. Captain Blain had anchored the vessel at the Siwai coast, a traditionally rough place, but at this time fortunately calm, and not knowing how far inland we lived, had called for volunteers to go in to see us, and take a letter. Little did they know it was ten miles, and they arrived tired and sweat-ridden, as they had hurried to get there before dark. They asked if we had any place where they could have a swim, so I took them to our swimming pool in a nearby stream. They asked how deep it was and I said, "Ten feet", so they stripped off and dived in, and I left them there to enjoy themselves and went home to arrange a meal. Captain Blain's letter deserves being quoted because it was so helpful and typical of the attitude of the best island skippers:

"I am now anchored at Rakurai, and will wait here until 9 a.m. tomorrow, so please endeavour to get Mrs Voyce here by then or if there is likely to be any delay, send a runner with word, and I'll hang on an hour or so longer. I am proceeding direct to Rabaul."

Mrs Voyce was carried in a lounge cane chair to the beach and was aboard before 9 a.m. David Pausu organised the students to carry Mrs Voyce down, and of course, came with us, wondering whether having had us for such a short period, they were now to lose us through sickness. But all turned out well, until our first born son was born prematurely, weighing only 3¼lbs. Whilst in Rabaul on that occasion I had taken a three weeks course at the hospital, which qualified me to give intravenous injections for yaws and other ailments — a training that was to prove invaluable in the coming years. Previous to our going out to Bougainville, both my wife and I had qualified in some nursing training at the Auckland hospital. Six months later I went back again to Rabaul taking three Siwai boys with me, in order to bring Mrs Voyce and Grenville back home.

I took three of our brightest students with me to see something of the work of an older Missionary Society, all of them young Siwai lads. Whilst waiting at Raluana they came to me one morning and said: "Parung's father died last night." I laughed at the story, and said "How could you possibly know." "We saw him last night in our dreams." We were hundreds of miles across the ocean. However, I made a note of the date, and upon our return found that the story was correct - the father of one of the lads with me — Elijah Parung, had died at that time!

Whilst waiting at Raluana for the steamer time to come around, I decided to 'go walkabout' through the Baining mountain areas, down to the north coast, visit Vunairima, the New Guinea Church's Training Institution, and then come back to Raluana via Rabaul, and those boys enjoyed the walkabout as much as I did.

We contacted many native people whilst at Raluana, and I spoke to the Chairman of the District to enquire whether he would be willing for any volunteers to come to Bougainville to help in our work, if I got authority from our Synod, and he agreed.

We travelled to Kieta on the S.S. "MARSINA" and there I chartered the M.V. "Balangot" to take us to Siwai. The weather was bad for shelter. As the weather became so bad as to endanger the ship, I had to have our goods transferred to the temporarily vacant house of a friendly trader, at Kaukanai, Buin, and send the ship back to Kieta.

Next day the weather became fine, and a recruiter, who had been out into the bush seeking labour for the New Guinea Goldfields, came down through the forest track to Kaukauai. The country was so flooded he had been compelled to swim in some places. This was bad news for us as we had hoped to go home that way. But that afternoon a mission vessel en route to the Siwai beach put in to Kaukauai. She was a fine, large, sumptuous-looking vessel in charge of a European Mission Brother, and we thought it was providential help. I sent a note out asking assistance only for Mrs Joyce, the baby, and I, as we had already sent word in to Siwai for carriers. But the lay-brother was so helpful he did not reply to the letter! Next morning we set out over flooded rivers to reach Tokuaku, some miles along the coast, and then travel six miles inland, to Aku. That night, after drying our wet clothing before the fire, we each slept on three poles — near the fire without any covering, — a performance we have never wished to repeat. Grenville, slept on the lounge-chair on which Mrs Joyce had been carried, wrapped in the only rug for he had caught a very bad chill from which it took him months to recover.

Next day we arrived home at Tonu 40 miles away, and a few days later I had to leave for Synod, which was delayed, and it was six weeks before I got back again to Siwai, fortunately accompanied on the trip by Dr C. James newly arrived from New Zealand.

CHAPTER 7 — DREAMS, VISIONS AND FOLKLORE

The following year three teacher families from the Raluana Circuit came to Bougainville to help us.

These men were first handed over to David whose task it was to teach them the rudiments of the Siwai language and customs, and places were soon found for them, one even going into the actual area David had been born, and David accepted much responsibility for settling them in.

Some New Britain teachers came again at a later date, some of whom settled in the Kieta areas. On one occasion when I was due to make an unannounced visit to my stations in the Luluai Valley and Kieta areas, I took with me two of those New Britain pastors. We camped on the road on the Saturday, and then, on Sunday, I went one way with my boys into the Luluai Valley to Oremai village, and the two New Britain pastors went to visit their fellow pastors in the Kieta area, travelling via Toiimonapu, to make it known I was coming.

On my arrival at Oremai, the pastor there did not seem at all surprised to see me. Church was over, and he made some *kaikai* for me, and then sat down to talk. I had not had any chance of letting him know I was coming. He surprised me by saying "I have sent word to Daniel Suavita to come down and see you!" I said, "But you didn't know I was coming!" "Oh, yes I did, I saw you last night. You were camped along the road. But one thing I don't understand. You had two New Britain men with you." And he named them. "But they are not with you now." I explained that they had gone by another route to visit their friends in Kieta, and to tell them I was coming via the Luluai Valley.

Soon afterwards, Daniel Suavita came to see me from Kekemono a couple of hours walk further on, and he seemed quite unconcerned and not at all surprised to see me.

I grew quite accustomed to these strange dream visions of the Siwai people; and, though I never understood them, they were very real experiences.

I found this station beautifully clean and enclosed by a stockade fence to keep the pigs out, a fine teachers house, and plenty of native and introduced foods growing in the compound, and a large gathering of people who had been attending church. This was a remarkable advance in a spot where three months before the people knew nothing of the Lotu.

One of the local headmen came to say that they would not gather food for us that day as it was Sunday. My boys did not seem pleased, imagining scanty rations until Monday, but when the people came up from their houses bringing a plentiful supply of smoked food, and even some cooked pork, their countenances changed immediately.

On another occasion Mrs Voyce and I were travelling through the district of Nagavisi, and numbers of mission students were with us. We had been away from home for many days and were camped at a place named Waitawuna. Some of our boys came to us one morning to tell us that Moikui's wife had given birth to a baby boy, and that Moikui, who was with us had seen it in a dream-vision. We were a full day's walk from Tonu, but late that afternoon a runner arrived with some mail that had been brought from the Government station at Kangu, 40 miles further south. The bearer of the mail bag also brought the information that Moikui was the father of a son, born the day before!

On a visit to New Britain, when calling on the widow of a Raluana teacher who used to work on Bougainville, I found that New Britain people shared the same qualities. Mrs Voyce and I called on la Kalinga widow of Paul to Batatop, at Raluana. We climbed up the steep ascent to the village and found the woman we sought mat-making on the ground in front of her house. She didn't appear to be the least surprised to see us, in fact I wondered if she even knew who we were, so I asked her: "Do you know who we are?" "Yes, Talatala Voyce" she replied.

Then she told us that last night she had had a dream and saw someone coming to see her, though she was by no means certain who it was. She thought it might even be her son who was a Government teacher on Bougainville, but before her younger children went to school that morning she had told them that she would have a visitor. Now she knew it was us she had seen, and she was delighted.

The Magical Axe

The Magical Axe. When the Rev. A.H. Cropp and the Rev. A.H. Voyce, were travelling through Siwai in 1926 David Pausu was asked to find something of real native interest that could be sent to the New Zealand Church and which would point interest to the mission in Siwai, making it more widely known. Perhaps it is not surprising that David decided that a ceremonial stone axe from his district of Rataiku would be most suitable, so he asked "What about a magical stone axe?" Yes, we thought it was the very thing. But when they brought it, it proved to be so large and heavy that it would be difficult to send it away to New Zealand so no action was taken at that time.



Derua & Porua's adze: 14½" x 4½" x 2½". Wt: 8½lbs.

And so it was that when Mr J.W. Court came in 1927, representing the New Zealand church, I again asked David about something for him to take back to New Zealand from the Siwai church, this ceremonial stone implement was presented to him. It was an article of considerable significance in Siwai.

Originally it was the possession of two legendary cultural heroes of the Rataiku people about whom a great many folktales are related, namely Derua and Porua. Frequently in Siwai folklore cultural heroes are linked in couples who are looked upon as brothers, such as Kumarara and Kumakiki, or Tanutanu and Paupiahe, and the two mentioned in this story Derua and Porua.

They were two very powerful giants in human form, intimately interested in all the everyday goings on around them.

For some reason these two great and powerful heroes one day wanted to change the course of a river named Kuru near where they lived in Rataiku, a stream which is a tributary of the Miwo River the boundary between Siwai and Buin districts. It is suggested that they lived a long way from a plentiful supply of water, at a place called Hanong, and they wanted water near their home. So using this stone axe Derua and Porua felled an area of forest, and then commanded the Kuru River to flow over the new course, which it did, but some of the trees chopped down were hardwood trees and the stumps were deeply rooted in the ground, so though the Kuru river carried everything else away in making its new bed, these stumps remained intact in the bed of the river.

This stone adze is the largest ever found in Bougainville, and it is quite unique in a collection of over 5,000 stone adzes, recognised as the largest collection ever made from one island, which is at the Auckland War Memorial Museum, though the adze is now deposited with the Museum established on Bougainville by the Regional Government of the Northern Solomons, at Kieta.

This stone axe was also credited with going into the gardens of the Hanong people and destroying the gardens by pulling up the taro and taking it away to the home of Derua and Porua in the forest.

At first the people blamed the wild pigs but later found that this magical axe had destroyed their gardens in such a way that all evidence pointed to its destruction by pigs! They were greatly incensed, and despite their high regard for Derua and Porua they did not consider that the pre-eminence to which these cultural heroes had been elevated in any way made it incumbent on them to regard lightly the depredations made on their food supply by their heroes' axe! So one day they took this magical axe a very long way into the bush and left it there, but it always seemed to be able to find its way back again! Later, this magical axe had two children, and the havoc caused in the gardens by the three of them became truly terrific.

So, when the Hanong people learned that his ceremonial axe had been presented to Mr Court and taken away to New Zealand, they were confident that it would not find its way back from there to Siwai. Their gardens have since been free from depredations! A prolonged search failed to locate the two children of the axe, though the area known as Hongo, the reputed place in the forest where they were said to have lived with their parent axe, has been thoroughly searched!

Before Mr Court's passing, he some years earlier handed this magical axe back to me, saying I would have a better knowledge of what its ultimate disposal should be. For some years I had it deposited in the Museum at Wesley College, Paerata, New Zealand, an institution where numbers of Solomon Islanders had been trained, including also a Buin, Bougainville man, but later, when the Regional District of North Solomons was formed and recognised by Papua New Guinea, comprising the Bougainville and Buka areas, and a Museum was to be opened at Kieta on

Bougainville, it was felt that this was where the axe should finally be lodged.

One of David's Rataiku area men who is a Government Teacher at Maisua, quite near to Hanong, the original home of this magical axe, accepted the responsibility of writing other stories of Derua and Porua, namely Stephen Sukina, and these also are incorporated here.

Tree stump in the Kuru River — 1975



I first saw and photographed these stumps in 1927, and heard these stories of the giant ancestral beings Derua and Porua, but the stumps still remain today, and were photographed again in 1975.

Derua, Porua and Hurung

The two Rataiku ancestral brothers Derua & Porua lived by hunting wild pigs in the forest. When they got tired of hunting, they went down by the big rivers to clean the banks of the rivers. They cut down the trees with their stone axes. The stumps of the trees which they cut down by the rivers are still there — they have not rotted away — and if anyone who might read this story could come to Rataiku, Siwai, then they can see these stumps are still there in the Kuru River.

Every time when Derua and Porua would go hunting in the forest, when they killed a wild pig and took it home, then their giant grandfather called Hurung would come, and he would say "Hail! My grandsons, what are you doing here?" They would answer "We are cutting up a wild pig which we have hunted and killed." When they had finished cutting it up, their giant grandfather, Hurung, would say that the parts of this whole wild pig — the good parts, which they call 'panken' was his, and that only the belly or 'stomach' was theirs. So Hurung would take away all the good meat, or 'panken' of the pig, and the brothers were left with only the stomach for their food.

Each time that they went hunting, Hurung did the same thing when the brothers brought the wild pig they had killed.

At last the two brothers got very tired of this giant's ways, or manners, so they made plans to get away from that bad and greedy giant Hurung. One day in the forest they found a very big and tall tree called Kinggiri in the Siwai language, so they threw a long and strong rope onto the branches of the tree and climbed up into it to make their hiding home from the giant Hurung up there.

They stayed up there for a very long time, and climbed down to the ground only when they wanted to hunt wild pigs. When they came down and hunted and killed wild pigs, they fastened ropes to the pigs they had killed and hoisted them up to their home they had built high in the branches of that big tree. Then when they cut up the pigs, they kept all the 'panken' for themselves, but they threw the bellies or the stomachs down on to the ground, and shouted out 'Hurung no koo kuupi', which is to say 'The belly only (or stomach) is for Hurung'.

Whenever they killed wild pigs they did this, and shouted the same insulting message for Hurung! But Hurung did not know where they had gone or where they were living. He only found pig's bellies at the bottom of that tree, and picked them up and went home with them to his place. His wife would ask him 'Where is the real panken of the belly?' and he would answer 'Potonai paku-toroku ko pahkusing.' Meaning that the potonai vine (supplejack vine) had torn the pig's flesh, and he had picked up the belly only at the bottom of that tree. "Potonai paka toroku koo pahkusing" means "The pig ran away, into the thorns of the potonai, and then I pulled out only its belly."

Hurung was still trying very hard to find them, to learn where they had gone. One evening he passed by the bottom of that tree and found more bellies lying there and then looked up and saw some smoke of their fire up in the tree, and he said: 'Oh, I see, that is where they are!' But he didn't know how long they had been there.

Next morning Hurung woke up very early and ran to the tree, and waited to watch there at the base of that tree. When Derua and Porua threw the ends of the ropes down to stretch them out so as to get down to go hunting pigs with their dogs, Hurung was busy watching to learn how they operated those ropes, to learn what certain actions on those ropes meant. There were two different ropes, one large and one small. He worked it out, over a long period, that a tug on the big rope meant "Bad luck, No wild pig during my hunting time," and to tug on both big and small ropes meant, "I have got one wild pig, please pull it up." So the young brother Porua, who had remained at home would pull up the small rope with the pig tied to it, and Derua would climb up on the big rope.

The next morning Hurung went to watch again, to see if anyone would come down that day — and this he did over many days.

Then one day when Hurung was watching, he saw Derua go off into the forest to hunt. Then Hurung went and tugged at the small rope, and Porua the younger brother who looked after their home pulled Hurung up to their hiding place on that rope. Porua saw the giant up there and he was afraid, and he ran away and hid in the branches of that big tree until his brother returned. While he was hiding he just watched carefully the ropes waiting for his brothers return. Some time in the evening Porua saw the ropes being tugged, and he went out and pulled his brother Derua up into the tree.

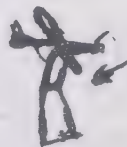
When Derua arrived he was surprised to learn how the giant Hurung got into the tree, but Porua, his brother, told him how Hurung had tricked him by tugging on the rope, and he had then pulled him up into the tree. "Oh" said the elder brother Derua, "Let him be busy eating up the bits of

flesh from all those dry bones from the pigs which are lying around, while we will cut up the wild pig which I have killed, and then take some of it to Hurung. We know that the giant is a very greedy one."

While they were cutting up that pig, Hurung saw them, and said the whole of the panken was for him, and the two brothers would have only the belly. "O.K., O.K.," replied the brothers, "be patient, and you will have all you want."

Then the brothers planned what they will do to let him kill himself. The three of them were packed up ready to go down the tree by the ropes to the ground. Derua, the elder brother, went down first. Then Hurung followed him, and the younger brother Porua came last. As the elder brother touched the ground with his feet, Hurung was somewhere half way down, and the younger brother started swinging the rope, so that Hurung fell down from the rope to sink into the very thick mud at the side of the road. So he died. His family were very worried about him for he did not come back home. They told all the other people of that place that Hurung was lost somewhere, and all the people helped Hurung's family to look for him day and night. Hurung's wife and granddaughter went along the road where Hurung had fallen down and was lying dead. Her granddaughter saw a lagoon fly (? dragon fly) sitting on Hurung's right hand pointing a finger like this:

(This is the drawing from Stephen Sukina's letter!)



So she shouted out "Grandmother, give me that red insect there!" The grandmother answered "No, we are very worried about your grandfather, let that thing go." The grand-daughter repeated her request, asking for that red insect about three times, and then the grandmother tried to catch the lagoon fly and then she shouted out: "Oh dear me, your grandfather is lying dead here. Somebody killed him here."

She called for the village people to come and carry him to the village, and in the village they cremated him. Following that night, in the morning they decided to chop down that tree because, they had seen Derua and Porua up that tree whilst they were carrying Hurung home.

At first they decided to throw strong ropes up, and then climb up that tree so as to kill Derua and Porua. "O.K. we will try it," they said. At the top of the tree on the branches there was a night-crying reptile, or lizard, which is called MATUKU, lying along a branch, with its knee bent, and when the people saw it, they thought it was a branch, so they threw their rope on to it. While they were climbing up, the matuku stretched its legs, so the rope with the people on it fell down. They tried a second time, but again the same thing happened and more people fell down with the rope.

So the people decided to chop the tree down and kill the brothers Derua and Porua. They started to chop and chop and chop the tree, but while they were chopping the tree, a spider said "Let me take my turn to chop." The people did not take any notice of the spider. "You stupid thing! Can you do anything? The axe is too heavy for people like you!"

The spider was very much ashamed, and climbed up the side of that tree to stand at the side of the brothers Derua and Porua to advise them of a way they could be saved. The spider said: "Please, dear brothers, the people down there are chopping down this tree in order to kill you. Will you listen to me, and do what I tell you to do? If so, you can be saved."

They answered "Yes, we will."

The spider then said: "I have some very strong threads in my body. If I throw these threads up to the moon then you will be able to climb up there while this tree is falling down." And so the spider, did as it promised and the brothers climbed up to the moon on the spider's thread whilst the tree was falling down. The people still wanted to kill the brothers and kept on trying, but it was difficult to get up to the moon.

A colourful lizard, or reptile, called SOKURAI said: "If you pay me lots of MIMIS Malaita money, I can throw a rope from the earth to the moon, and then it will be easy for you to kill them there." "Oh yes. It is easy, we will pay you," they said.

But the Sokurai said: Don't just promise me, but pay me before I do it. So they paid him with lots of pesi, loa and mirumiru, all kinds of Siwai money. Then Sokurai started trying to throw a rope up to the moon, starting from one tall tree, and then from another tall tree, but he couldn't reach the moon.

"You will remember" says Sukina, "that looking up from the forest floor, the sky seems to be touching the tops of the trees, or the tree tops seem to be touching the sky!"

Sokurai tried, here, there, and everywhere, but could not reach the moon. But with all his trying his head swelled up and it became very puffy and out of all keeping with his body. Whereas he had believed he was very good looking with a small head, all the extra exertion caused his head to swell, with all the added weight of his native money, red and white and brown, about his neck and body, he turned into a reptile with a large head, so he was ashamed! From being a reptile with a normal sized head, he had grown through all his exertion into a reptile with an abnormally large head!

So when the people, knowing he could not now do what he had promised, namely throw a rope up to the moon so they could climb up to kill Denua and Porua, who were now living on the moon, they then demanded that he return to them the native money they had paid to him, but Sokurai refused, and did not return the money. He said: "During my life my head was good and small, but you gave me a hard job to do, and the extreme exertion caused my head to swell, so I consider this money payment for my unusually large head, which makes me a joke!" Today you can see the Sokurai's body is covered all over with colourful hard clothes like shell money.

This is the story of how the two giant brothers are in the moon today, and you can see them if you look closely at full moon time, and that is how, too, the Sokurai became a very colourful, funny looking reptile.

Kewa the Firefly — A folktale told by David Pausu

Another Siwai story often told by David Pausu is this one, of how long ago the people of Siwai lived in Eternal Day when no darkness period ever came to Siwai but never ending day prevailed. The people had no natural time for rest and their food supplies used to be depleted to such an extent that there was not enough food available to satisfy, for unceasing feasting prevailed.

The Siwai people heard of what was called Darkness afar off over the mountains, and they dis-

cussed this desirable wonder, and its purchase, provided sufficient native wealth that could be provided for that purpose. They said:

"There will then be time for rest and sleep, and our food will flourish during the hours of darkness, and we will have abundance for all our needs."

They imperfectly understood darkness, having never seen it. Two of their culture heroes Derua and Porua sent four of their clansmen to secure this wonder. They were Dera, or baldhead; Nuju, the giant beetle; Nuna, the frog; and Kewa the firefly. They travelled over the mountains daring hardship and dangers, carrying much tribal wealth in order to purchase darkness.

On arrival in that strange land they proclaimed: "We have come to purchase the wondrous thing you have called darkness." The treasure was carefully fastened up for them in four leaf packages, and they were duly warned not to open the packages on the way home, lest darkness come upon them before they reached home. However, on the way home across difficult mountain tracks curiosity's urge became all powerful.

The frog, Nuna, said: "Let us just open this wonder and peep at it." The Firefly Kewa, replied: "No, we were warned not to open the packages on the road in the mountains." But the croaking of the frog and his insistence carried the day, and he opened his package, but only a bright twilight possessed the land. Then foolish old baldhead — the figure perhaps portraying second childhood, delighting in play, also undid the wrappings of his portion of darkness. Still complete darkness did not prevail, though a heavy twilight covered the land. Then the giant beetle Nuju, undid his package, and the darkness was further deepened, but still was not complete.

They pressed the firefly, Kewa, with much argument to undo his part of darkness, but he replied "Were I to undo my package, the darkness would be black around us." More than ever they pressed him saying: "Come, let us experience the fulness of this wonder called Darkness. Undo your portion." He replied "You will be unable to see even the trees." But their insistence prevailed, and so the firefly opened his package, and darkness of great intensity gathered around everyone. In this density a twinkling light was observed. "Whose is the light to be?" they exclaimed, "Mine" said the frog, "No, its mine" said the beetle. Baldhead exclaimed "I alone will possess it!" "You fools, it has always been mine" said the firefly. "If I put it out as we traverse this forest track, where will you all be?" he asked. And, so saying, he alighted on a branch of a tree, and his light immediately ceased to shine. In the dense darkness that prevailed, the frog jumped, but went over a cliff, and landed on a tree fern flattening it out on top, and so it remains to this day! The giant beetle caught his nose in the rattan vine, and he retains the marks still, Baldhead was immediately turned to stone — of fright? — and his petrified remains are pointed out as an object lesson in idiocy! The firefly alone, by the light of his lantern arrived safely home.

Siwai once the Land of Eternal Day became the land of darkness and light like any other land, and food became plentiful.

The Flying Fox and the Eagle — Another David Pausu folktale

Long ago a contest took place between the Flying Fox and the Eagle for the Kingship of the Forest. It was agreed that the contest should consist of a competition to see who could best dam up the water of a stream. The winner was to be recognised as King of the Forest.



The Eagle was to have first try. The Flying Fox seated himself on a boulder in the stream bed. Above the Eagle endeavoured to dam the stream with his outspread wings without much success. He did however dam up a little water and then in a lordly manner enquired if the Flying Fox was ready to be washed away. Then he flew into the air, and the water swirled round the stone, but did his opponent no harm. The Flying Fox laughed and said, "My turn now!" So they changed places.

The Flying Fox (whose wings are composed of a tough skin stretched across strong wing bones) now stretched his wings across the stream from bank to bank and dammed up so much water that it flowed over the banks and far back into the bush.

He cried out, "Are you ready to be washed away with this little drop of water?" Then he flew into the air and the flood carried the Eagle away to the beach, which by common agreement was to be the home of the loser.

But the Eagle was a fine lordly bird, much braver than the cowardly Flying Fox. Once he made a nuisance raid into the forest in search of his enemy, who flew away into hiding in a dark place. A little bird called the Titipi offered to disclose the Flying Fox's hiding place, and for his trouble was given a valuable piece of red shell money — which he hung around his neck, and so has been red breasted ever since.

Locating the Flying Fox, the Eagle threw a hot stone at him, hitting him on the back, which caused an ulcer. As this was healing up, several types of bats and bat winged butterflies were born, from the ulcer, but whereas in the olden days the Flying Fox was of tremendous size, he had now shrunk to a wing spread of about five feet, a mere shadow of his former self. Where the hot stone hit the Flying Fox, a white spot is visible to this day. There exists eternal hatred between the Flying Fox and the Eagle, and sometimes dead Flying Foxes are found in the forest, killed by the Eagles.

The Secrets Of Lake Duno



David always had a fund of folklore stories to tell, and if we were ever camped together with our carriers, oft-times high up in the mountains, he would relate some folk tales about that area.

So he often told about the sacred lake, taboo to the people of Siwai, a lake high up in the mountains of the Crown Prince Range, called "DUNO", the reposing place of the spirits of the dead, a lake that was salt, where lived the one legged bird which flew over the villages at night making its peculiar cry which was the harbinger of death.

So when we at last had a teacher appointed to Kekemono village in the Uisai Valley, where I had posted Daniel Suavita, we determined, when the opportunity arose, to visit that lake. Moreover the area around the lake was the fabled abode of Honging whose task it was to send the fabled one legged bird to carry the message of death to those appointed to die. And so the appointed day came when there was the opportunity to visit Lake Duno. It had previously been visited by a Government party who had been unable to get down to the waters edge, though they had taken a small canoe up in order to explore the lake. They reported in the KIETA WIRELESS NEWS that the lake was inhabited by pre-historic amphibian creatures — large — which dived and came up again and then dived again. They had not seen them close at hand, but only far out on the lake. This party had climbed up a very difficult route from Buin.

Whilst visiting Kekemono village, I was one day able to visit the sacred lake Loloru, at 5,000 feet up in the Crown Prince Range, known to the Siwai people as Duno.

We set out from Kekemono to climb up to that portion of the Crown Prince Range known as Tekuai where Duno is situated. It had been visited two and a half years before by a party consisting of the Medical Officer from Kieta, the Patrol Officer from Buin, and a botanist collecting specimens for the Brisbane Herbarium.

This party had reached the lake rim but failed to make the descent to the lake level, stating that the sides were very steep and crater-like, and that it would be impossible to descend without ropes.

These reports had made me curious to see something of the lake for myself, and the opening of the station at Kekemono gave me a base to use as long as I wished in what proved to be the nearest village to the lake, and a much easier approach to the lake than that taken by the previous party.

We travelled by a relatively easy route from Kekemono village in Usiai, and were accompanied by a number of Kekemono natives who knew the area well, for they were accustomed to go there hunting opossums. We carried bush knives, an axe, a shot gun and cartridges, and a camera.

After about an hours climb up the mountain side, the weather closed in and it began to thunder and drizzle. The people counselled immediate return as they were afraid of the mountain cold, one of them exclaiming: "Bye and bye this fella cold belong mountain'e makim you fella savvy."

However, believing that the rain would soon pass, I gave instructions for a rough shelter to be built. In about an hour we were able to proceed on our way again, wet through and cold, but in quite good spirits.

The ascent was gradual until we reached what the people termed the "Mountain head" where the climbing was hand-over-hand work. Reaching a ridge we were shown where the previous party had camped for two nights, having climbing up from the south on a very difficult track. From this spot to the west we glimpsed the lake centre. It looked black and forbidding beneath a full clouded sky. Half an hours walk further on brought us to the edge of the lake, beautiful in the brightening light. It appeared to be a crescent shaped sheet of water two or three miles long, and about a quarter of a mile wide. With the axe and knives we cut down a swathe of trees and shrubs, in order to get a suitable view to take pictures of the lake, and many of the taller trees fell into the water of the lake. The lake appeared to be a volcanic crater.

In the distance to the right we observed something that seemed to rise to the surface of the lake with a shimmering white long body, and then almost immediately disappear again. But it was too far away to recognise, though I excitedly remembered the reported anti-deluvian creatures, and hoped I would be able to photograph whatever there was.

Just then the natives attracted my attention to some birds swimming on the lake nearer at hand below us. They looked very similar to a bird I had previously seen on a small lake near Namatoa, 2,000 feet up in the Emperor Range of north Bougainville, behind Teop Island. The people identified these birds as the sacred messenger of death sent by Honging.

When we had cut down some high trees on the crater rim, they had toppled over into the water, and had apparently carried with them large numbers of grasshoppers and other insects, and these struggling in the waters of the lake, had attracted birds from the other side which were now swimming after and diving for the insects, and then coming to the surface some distance away, and then they would dart after other insects, which were drifting out into the centre of the lake, carried no doubt by the breeze. The birds would eat insects on the surface and then dive after others. In doing this they produced a shimmering wake which in the distance looked like a large body. This was no doubt what had deceived the previous party to imagine that pre-historic amphibian creatures occupied the lake. Of this I had no doubt after observing them for some considerable time. The other party had seen them in the distance only, and had not the opportunity of seeing them at close quarters.

I used the shot gun with good effect and killed a couple of birds far out on the lake. One toppled over, and a leg stuck up into the air. "There, look, the old people told us the bird had only one leg, and their story is true," spoke up one Siwai man.

We managed with some difficulty to get down to the lake level, climbing down roots, and vines. Then I tasted the water. It was perfectly fresh and cool, as I had expected, so I suggested the teachers taste it also. They exclaimed that the old people had deceived them, for the water was perfectly fresh.

Somewhat doubtingly I asked for a volunteer to swim out into the lake and bring in the birds that I had shot. There were no volunteers. Just when I was beginning to despair of anyone being willing to dare to swim out into that sacred lake of Honging's, up spoke Daniel Suavita: "I will go, minister!"

The water was very cold, and the birds were quite a long way out. But he brought the two birds in, and it was found that they had two legs, not one as folklore stories had said. There were exclamations of astonishment and questionings of the validity of any old stories that the old people told about Duno.

In 1953-54 that region became an active volcanic area, so threateningly severe that very large quantities of rations were imported by the Administration to the Buin District Office, in the belief that it might be essential to feed very large numbers of the surrounding population. There was a very large outflow of lava, and a Catalina flying boat was requisitioned — with an experienced crew to spend a considerable time in the adjoining Kieta and Buin areas, and a volcanologist from Rabaul came over to spend some time in the area. We used to listen in on the short wave radio to conversations like this:

Pilot: "How is that run?" as he went as he thought too close for anything.

Volcanologist: "Could you go a little lower and closer on the next run, please?"

Pilot: "I'll put you right down on the lava flow, if you wish!"

Volcanologist: "No, not as close as that. That might be the end of all of us!"

Anyway, after some weeks of intensive activity, the area quietened down, and though I have been back to the Siwai-Buin area three times since then, I have never heard any talk of further renewed volcanic activity. We did hear that the lake was hot and steaming still.

So far as I was able to learn at the time of the outbreak of activity, it was the first time in living memory that there had been any, and so far as the "storied past" was concerned, there were not any stories of Duno, as the Siwai people call it, being a volcanic crater lake. This area was one of a group of three active volcanic areas on Bougainville at that time, namely Mount Balbi, Mount Bangana and Lake Loloru, or Duno.

CHAPTER 8 — MEDICAL MATTERS

In 1930, with all the inspiration that came from an influx of new workers, David was ever talking to me about the possibility of getting a 'Doctor Boy' to come to Siwai and help with the work. Possibly he had heard that there was a Choiseul man willing to come, for when I made enquiries about someone who might possibly come to help with the extensive medical work, I learned that Isaac Pitakomoki was offering, and so in 1930 Dr E.G. Sayers (now Sir Edward Sayers) who was the mission Medical Officer at that time prepared and sent him up to Siwai, where from the very start at Tonu, under the tutelage of David Pausu, he made a great impression, built and opened a large hospital and was ever on call at any time of the day or night for emergency calls. I often used to send Isaac Pitakomoki out to patrol areas where the mission was operating, frequently with David Pausu, and Isaac had started to train someone to help him, he used to send patients in from outlying areas. In the Solomon Islands Isaac had been in the habit of giving intravenous injections of arsenic drugs for yaws and other tropical diseases, but in Bougainville, the New Guinea Public Health authorities refused to let him do such work, so he used to have clinic days when he would have large numbers of people ready for such injections, and so because I had qualifications would call me in to give the injections. Everything was always meticulously arranged charts and reports kept, and the roll call ready. My report to the Mission Board in New Zealand after the first six month's of Isaac's work in Siwai showed that over 3,000 injections had been given. This total was very greatly exceeded as Isaac's ability and worth became more widely known.

Isaac Pitakomoki —
Medical worker; taken in 1930



Mr J.H.L. Waterhouse, F.R.G.S., F.R.A.I. who at the time was doing work in Siwai for Kew Botanical Gardens, London, and who was treated at the Tonu Hospital by Isaac wrote:

"I should like to place on record my appreciation of the care and attention received from Isaac Pitakomoki during my recent illness. I am sure that under Providence, I owe my life to his faithful and unremitting attention. For something like ten days and nights treatment was persisted in, whilst the malaria complication was also treated with very gratifying

results. It is a pleasure to think of him as a former pupil of mine at Roviana."

The Government Medical Officer at Kieta, Bougainville, Dr. C.M. Deland M.B., B. Sc., wrote at the end of 1931:

"I had the pleasure recently of inspecting your station. I was much impressed with the excellent work being done at your hospital, and with the skill of your Solomon Island native orderly. You may rest assured of the utmost I can give in co-operation. I should appreciate it as a favour if you could let me have a copy of your monthly medical report which would be of much interest both to me and the Director of Public Health."

Round about this same time we received a visit from a regular Government Patrol Officer, Mr J.C. Goad of Kieta, Bougainville, who wrote:

"I must congratulate you on your very fine mission station and buildings, and the care and medical attention you are giving the natives, which fact I pointed out to the doctor, should be specially noted as against other stations on Bougainville.

Also your teachers are assisting village medical tultuls who are a poor institution at best. It is particularly marked that, where there is a Methodist teacher, I have not had to send patients in to the Kieta hospital. These facts I shall embody in my patrol report. I would like you to thank your teachers for their assistance, and I am sure that wherever they are stationed the natives will benefit."

During that particular year we suffered a very severe earthquake. Amongst the casualties was a very large woman, the wife of our teacher at Sikurai village in the mountains of the Rataiku area, who was thrown from her high verandah to the ground, and broke both her thighs. Isaac went up to look after her and have her brought up to the hospital at Tonu. Dr Deland, on his visit to Tonu questioned Isaac very thoroughly as to his treatment, and asked particularly about his knowledge of the method of treatment. Isaac showed him a book which he owned written in English and dealing with the subject, with illustrations, and said that before taking the journey into the mountains to bring the patient into the hospital he had studied afresh this book as to the details of the treatment. His extensive practical knowledge and his grip of the subject surprised the Medical Officer, who after examining the patient let her remain at the Tonu hospital under Isaac's care. He told me that the patient's legs were correctly set and were mending well and that she could not have been more successfully treated had she been taken to a Government hospital.

On one occasion Mrs Voyce and I were in the Nagavisi-Baisi area, when our second child, Murray, who was quite small, became very seriously ill. Because of his symptoms I suspected cerebral malaria, as he kept stiffening himself and bending backwards. So I carried him from Baisi to Tonu, hurrying as much as possible, in order to consult Isaac, in whom we both had great faith. Isaac treated him for cerebral malaria, and miraculously, Murray recovered. For us, it was a miracle!

Another very good friend of David Pausu is Isaiah Mangung who, following the Japanese occupation of Bougainville, finally managed to get to the American camp at Cape Torokina, where he was found by an American doctor to be suffering from severe tubercular infection. The good doctor wished to perform an operation to take away a large amount of fluid from him and, because he was one of my boys, as he put it, sought my help. The operation was done whilst Mangung stood against a wall and an incision was made in his back with a scalpel, whilst I held the large kidney bowl to catch the fluid. So successful was that operation and the subsequent attention that Mangung received, that he is fit and well today, still serving in his home area of Ruhuhaku in Siwai.

He married one of Mrs Voyce's schoolgirls named Mausī from Baisi, who was baptised Lula, and in 1975 when visiting Siwai I called her by her always best-known and loved name Mausī, she chided me saying: "I'm not a mouse, Call me Lula".

When Mangung went for training to the Solomon Islands at a period when married students were not acceptable owing to lack of suitable accomodation Mausī and her daughter lived on the mission station.

The very fine work they did following the war will always be remembered with pleasure. I had visited Siwai from Kihili in order to establish the new Tongan minister Daniel Palavi and his wife at Tonu, where they were to do such good work.

We spent New Year at Musiraka, a thoroughly rehabilitated centre, a place that was a delight to behold. Isaiah Mangung with five native helpers was doing an amazing job here, though suffering greatly through lack of proper equipment. A few statistics from the last five months report make good reading:

Inpatients	289
Outpatients	159
Treatments	6764
Injections	692

One pleasing feature is that all inpatients are being fed entirely by the local people from a group of six villages, entriely without cost, and indeed with an evident spirit of joyousness. The people themselves conceived the plan of helpfulness and asked permission to build a food storehouse, to which of course I readily agreed. Into that store on four different days every week, according to a well recognised plan, the local village people bring gifts of all kinds of food and fruits in such abundance that the patients have great difficulty in coping with the supplies which are liberally rationed out by Isaiah Mangung. When we arrived there were 65 inpatients but enough food to feed hundreds.



Isaiah Mangung — Medical worker-teacher.
Pictured with his wife, Lula (Mausī); their daughter; Dutch son-in-law and grandchildren.

CHAPTER 9 — ON CIRCUIT

One of David's chief concerns in the Nagavisi district also bore worthwhile commendation. This was a request by David that we should begin a station at Taroba in the centre of the Nagavisi area, near the banks of the Ieba River, and to David also went the job of arranging the right teacher to that area, one of his own boys.

Arriving one day at Taroba village, I learned what excellent work the teacher there was doing, particularly in the eyes of the Government Patrol Officer, who had called in all the village officials for miles around, and instructed them to make this village their model, ordering them to take measurements of the village planning, and to go home and build their villages in like manner. He made a suitable entry in the village book, I noted, and left a letter for me, from which I quote: "I must compliment you on Taroba village in Nagavisi. It is like an oasis in the desert, and I am having all the tultuls thereabouts try to copy it."

The fact that David was such a good administrator and caretaker of mission affairs I often took as making a long absence from home permissible and this made me make a very long and responsible journey in fulfillment of a promise to a colleague. At this time, Bougainville and Buka was still part of the Roviana Circuit, with headquarters at Munda on New Georgia, but workers in the area were left largely to arrange the precedence that was in the best interests of their work. Thus when the Minister located at Skotolan, Buka, and who was in charge of the northern end of the circuit at Buka Island and the north western end of Bougainville Island, and surrounding islets, was to proceed on furlough, the other two ministers in the circuit, the Rev. J.R. Metcalfe of Teop, and the Rev A.H. Voyce of Siwai, made the promise each to make one trip during his absence, round his area of responsibility, and as I was the farthest away, I agreed to make the first patrol of the area. Mr Cropp sent Sister Elizabeth Common from Skotolan, Buka down to Siwai to stay there during his absence.

He also made visits to his area more difficult during his absence, in that just prior to going on furlough in 1932, he had beached the mission vessel 'Saga' for overhaul, thus the only way the promise could be carried out was for the visits to be made on foot. I wrote a complete report of my journey in fulfillment of that promise to the Mission Board at the time, and from that report I note the following statements of the facts of travel:

12 miles travel by motor car.
60 miles travel by canoe.
127 miles travel by boat.
558 miles travel on foot.

making a total of 757 miles in all in five weeks.

As the details of that somewhat epic journey have not been published, a few details are considered to be of some interest, I travelled north from Tonu through Nagavisi, over the old German Expedition trail to Kieta, then up the east coast to Buka, and from there up the north west coast and round the north coast of Buka to Iltopan and return, thence down to Kunua and Keriaka districts on western Bougainville, and from there back to Soraken and then down to Teop and on from there to Kieta by boat, and thence across to Nagavisi and Siwai again over the old German Expedition trail.

I set out from Tonu on June 17th, 1932, leaving David Pausu in charge, with Mrs Voyce and Sister Elizabeth Common (nurse) resident at the Mission station. I had with me on this patrol a number of students to help carry my essential gear, but also a party of native people on a 'walk about' to

visit relatives and friends at Numanuma and other plantations. They were very glad to have the missionary through what they considered "poison country" where magic and sorcery were rife, and I was glad to have them with me, for I could divide my gear into many bundles, their loads being very light.

We spent the first night at Bakurang in Nagavisi where I found the teacher was doing good work, and next day we travelled on to Taroba where the teacher was doing outstanding work and was highly complimented by the Government Patrol Officer for his achievements. From there we travelled on to Purunavia in the foothills of the Crown Prince Range on the banks of one of the principal tributaries of the Ioba River, from where the following morning at dawn we began to cross the great divide. The journey was very strenuous, and I had been anxious to see if it could be made in one day. We lunched at Kokore village on the western side of the range, and during the afternoon crossed the peak at 5,000 feet. Just before dusk I arrived at the Seventh Day Adventist mission station of Rumba, and enjoyed a really hot bath.

Next morning in Kieta I received a letter from the Rev J.R. Metcalfe of Teop, who had asked me on my journey to open his new church, stating that it would not be ready for another six weeks, and hoping that I would not be inconvenienced! Here I was, already over 100 miles on my journey to Teop.

Next morning I set out along the east coast of Bougainville to Mabiri where I was entertained by an ex-member of the French Foreign Legion, and the following morning reached Arigua Estate in time for breakfast. I had lunch with the manager of Tenekau Estate, and in the late afternoon I arrived at Numanuma Estate, the largest copra plantation in New Guinea, and was able to enjoy a drive around that extensive plantation, where we had landed from the S.S. Marsina in 1926. Next morning I travelled right on to Teop, calling briefly on Paul Mason at Inus, and was met by Mr Metcalfe who greeted me in typical fashion: "So you've come, have you, your highness!" After a hot bath I had to don my damp singlet and shorts, as Mr Metcalfe had no clothing anywhere near big enough to fit me, and my student carriers did not arrive until the afternoon of the following day, as they spent the night with their 'one talks' at Inus plantation.

I found that the native people were not nearly such good walkers as I was myself, even after making allowances for the fact that they had my gear to carry. I brought one set of students from Tonu to Teop and Buka, and as none of them were prepared to make the return journey, I left them at those stations and took an entirely new lot of student carriers back with me to Siwai.

I rested at Teop the following day, waiting for my carriers and gear, and attending assiduously to some small developing tropical ulcers, but the following day I set out to visit some villages around the Teop area. On Sunday I conducted the morning service at 11 a.m. On Monday I travelled to Namatoa. From Namatoa with the aid of Peter Isu's telescope I was able to view the Nine Islands of Carteret 50 miles away to the north, shimmering as they did in the afternoon sunshine.

Next day I travelled on to Umuu village just north of Baniu plantation, arriving there just after dark. Next day at Bonis plantation on Buka Passage where we arrived at midday after a hot tiring walk, I found that a small boat was leaving immediately via several calls to a point just past Skotolan mission station whither I was bound, and the owner and his wife offered to take me up. After a very rough passage around Lalahan Point, known locally as Cape Horn, we arrived at Skotolan about 8.30 p.m. The Fijian minister Usaia Sotutu and his wife, together with all their students, expressed amazement to learn that I had walked up from Siwai.

Next day I visited the villages near-by and then went to the Hapan area in central Buka, and then the following day by Mon to Kessa plantation on the northern tip of Queen Carola Harbour where I lunched with the manager, a man who was later executed by the Japanese.

From there I walked through all the villages of the north Buka coast, sleeping at Tanamal village, and giving injections and treatments in all villages en route. Next morning I went to Iltopan village, where I went down the exciting chain path to the beach, a great hazard, requiring some skill to negotiate, and then returned to Kessa plantation from where the trip by light canoe was very rough, and where many a time I thought our frail canoe must break under the battering of the waves, but after two hours paddling and constant bailing we reached calmer waters, and pulled into a sandy beach for a rest, a swim and a meal before travelling back to Skotolan.

On Sunday, back at Skotolan I preached at the morning service at 11 a.m., and in the afternoon made the usual trip to the near-by islands of Matsungang and Petats, travelling by canoe. That night Skotolan was lashed by a heavy storm which caused much damage.

Next morning I set out early for Novanek village in Buka Passage. We disembarked from our canoe in a lagoon from where an easy overland walk brought us into the village. Next morning we set out at 4 a.m. by canoe to travel to Soraken 12 miles away. The glory of the starry heavens was mirrored in the calm waters of Matchin Bay, as every stroke of the paddles tossed up sparkling phosphorescent jewels, and the canoe left a trailing wake of gleaming light astern. We watched with delight the rising of the morning star which the Buka people told me they call by a name which means "shout bello day". I could not but wonder if the coming dawn called forth any wonder in their hearts and whether the Japanese, who were in control in those areas for some years, had later compelled the people to bow down to the rising of the sun, as it was reported Lutheran and Roman Catholic missionaries were compelled to do on New Guinea's northern coasts only some hundreds of miles away to the north west.

We reached Soraken about 7 a.m. and I learned that there would be an opportunity to travel to Kunua that night in a launch, so I then visited Saposa Island, and returned in time to sleep on the launch.

At Saposa I inspected and gathered details about a grim relic of the cannibalistic days of the past at the foot of an ancient banyan tree. The area was called Kuinim, and it was here that victims used to be ceremoniously carved up on an old forked branch of hardwood called Rekas. Rekas was also the official tally pole, each victim being accounted for by a notch. Some of the notches were very old and weather-worn, but there were 66 distinctly visible notches, some of which didn't appear to be of very ancient date.

One old man who was relating to me all the details about the place and the old customs, remembered being given 'long pig' to eat, but stated that white man was very salty, — Chinamen was better. With somewhat of a sneer — and in the presence of a young man from that village whom I was taking to Kunua that night to become a teacher — he said: "The young fellows today don't respect these old ways anymore. They are going all over the place to preach the Lotu!" Yes, the old order was changing and giving place to a new order, for Christ is becoming triumphant and heathenism is losing its power. Four young men from that village were at that time teachers in various parts of Buka and northern Bougainville.

I recalled the Siwai legend that Tanutunu had given pigs to the Siwai people so they had never needed to kill people for food, but he had denied pigs to the Buka people so they were compelled to eat human flesh as a relish.

At Saposa I saw a stone carving, very crudely in human form on which victims used to be done to death. It was almost buried and was lying in the flat sand. I had it set up properly and the place around it cleared and cleaned. It was later reported that tourists from visiting ships used to be taken to the site to view this cannibalistic relic.

We left Soraken by launch at 1 a.m. and landed on the Kunua beach through heavy surf. From there I visited all the mission teachers in the hills of Kunua and Keriaka districts and then walked back to Soraken. From Soraken I walked back down the north coast to Teop Island, after paying a visit to the extensive coffee estate at Rugen where hundreds of Siwai and Buin people were working. I arrived at Teop right on schedule, and was able to give N.A.B. injections to hundreds of people who had come in for that very purpose. After two days rest at Teop I was fortunate in securing a trip to Kieta on the Government vessel "Poseidon", which saved me a walk of 100 miles.

I set out from Kieta on the Saturday and arrived at Kupei Goldfields after dark, having twice missed the track. On my tramp to Kupei I had seen what must be one of the very few signposts on Bougainville roads, or tracks. The sign instead of reading 'This way to Kupei' or '20 miles to Kieta', merely read "Reptile Pass", as though the discoverer of Kupei Goldfield thought that one day a stream of tourist traffic might pass that way, so hence the signpost ten miles back in the mountains of Bougainville. Later knowledge that today Paguna, quite near to Kupei attracts many tourists, though by a different route, makes the sign more up to date, perhaps.

Kupei 3,800 feet up in the ranges gave me a warm welcome. The manager and his wife, Methodist people from Adelaide had a well-constructed native type house with a very large open fireplace around which many people could sit in comfort, and enjoy a great log fire, even in the tropics, for at that altitude it was quite cold. Next day I was able to inspect the shaft in the hillside, running 180 feet into the hill, with small trolleys to carry the waste material out. There were tales of its fabulous wealth — which did not materialise — though gold was pointed out to me, there was a tremendous lot of Bougainville mixed up with it, but on the other hand, the walls of the shaft were literally lined with copper, though that mineral was at that time practically valueless. The mine was owned by the Roman Catholic Bishop of Brisbane, Dr Duhig, who had hoped to build his Cathedral from the profits.

As the day was Sunday, I conducted a service for the employees and the staff at the Kupei mine.

Almost on that very spot nearly 40 years later, one of the world's largest copper mines was established at Panguna, where the company after spending \$450,000,000 began production. At the time that Bougainville Copper Ptd. Ltd., decided to go ahead with the project, they asked the Australian Department of Works to survey a road from the proposed mine site in the crater of an extinct volcano 2,500 feet up in this area of the Crown Prince Range to the coast some 16 miles away. After spending two years on the survey, the Department reported: "Forget your road, it is just not possible to build a road from Panguna to the coast. Stick to your helicopters!"

This of course did not satisfy Bougainville Copper, so they set their own engineers to work, and today a sealed highway has been built from the coast and port at Loloho and Arawa, where the largest satellite town in Papua New Guinea has been built. Moreover, a road has also been constructed from the same road to the mine, extending down the western side of the range that now links all southern Bougainville, Siwai and Buin, with Arawa and Kieta, and now a tunnel costing an estimated \$12,000,000 is being built under Panguna to take away excess water, and an airfield is envisaged on top of the vast outflow of waste material to the west, to serve this vast concern at close quarters. Modern technicians are giving to the Bougainville people indirectly all the blessings of the most modern civilization, and for Siwai and Buin people have made agriculture a most viable proposition, for today their cocoa and other products are shipped direct to Kieta via the Panguna highway.

On Monday morning, after two pleasant nights at Kupei during terrific rains, I set out by a route which crosses the divide at about 4,000 feet. Over the hill near Moronei village I met an 'old timer'

who was prospecting. I reached Damara village through heavy rain with everything very wet, and spent an uncomfortable night there.

Next morning after considerable difficulty we managed to cross the flooded leba River by means of rattan vines which were got across by an intrepid mountain guide. From there over flooded rivers and swamped roads we reached the village of Taroba where we had intended to spend the night, but the teacher there had had word from David Pausu that Mrs Voyce was ill at Tonu, so I decided to press on in an endeavour to reach home. I left instructions that my carriers who were following could sleep at Taroba. I soon found, that the floods on the west side of Bougainville appeared to be much worse than those on the eastern side, and being alone I now found great difficulty in crossing some of the rivers. At one river I found that the Government rest house, a large kaposo and many other buildings and a large section of a coconut grove, had all been carried away by the flood. I ran most of the way to Baisi, hoping to be able to travel the 18 miles from there to Tonu before darkness came on, especially the 7 or 8 miles through a bush trail. But heavy rain again shattered my hopes, so I slept at Boku village on a mat belonging to Philip Kahe the teacher, with one of his singlets as an adornment and a loin cloth in lieu of a blanket.

There were further suggestions that Mrs Voyce was sick. Philip had also had word from David Pausu, but there was no alarm in the message.

Nest morning, immediately after Lotu I endeavoured to travel on to Siwai. A long journey through very wet forest brought us to the banks of the Uhai (Puriata) river, which is the boundary between the districts of Baisi and Siwai. We found that several branch streams had broken away from the main river bed and were difficult to cross, so I gave up all hope of being able to cross the main stream, but decided to go on to see what the river looked like.

It was an amazing sight! The whole of the original river bed was piled high with great boulders and sand, and an immense tangled mass of forest trees. But the river had gone! Here, where there used to be three islands in the centre of the river itself, there was nothing to be seen except vast stretches of uprooted trees, sand and stones.

But a quarter of a mile way to the south we could see a new path cut through the forest, and we could hear the river roaring away there. We travelled on to see the river itself, but of course it was impossible to cross it. Huge forest trees and logs were being carried down the raging stream. I placed some sticks into the edges to get some idea of how fast the flood might be receding, only to find when I later checked that it was actually rising, so we beat a hasty retreat for fear of being cut off. We had actually to use ratten vines to recross some its tributaries. Next morning we received news of the damage that had been done. One whole hamlet of houses had been swept away, though fortunately no lives were lost. It was the worst flood in living memory.

That day we were able to cross the Uhai River fairly easily and I reached Tonu before midday. Nearing Tonu I met David Pausu on the road, and he didn't seem surprised to see me:

"How are things, David?" I asked

"Everything is alright minister, but we had very heavy floods."

"I heard Marama was sick?" I countered.

"She is better now, and getting on alright," he said.

So the reports that alarmed me had been exaggerated, and I was gratified to find all was well, but grateful for the care and attention of many people, including David.

In those days when our work was expanding so rapidly, we were frequently compelled to send out partially trained workers as teachers. I was often very gratified at the willingness of largely untrained students to respond to challenges from distant villages which called for Gospel workers.

I well remember one of David's boys who was really far too old for school, and who would never make a teacher, whom I approached hesitatingly one day, when unforeseen circumstances prevented another more qualified person being able to keep an appointment, and people from a distant village in Nagavisi had arrived expecting to be able to take their promised teacher back with them. David thought this man might agree to go, so I asked if he would go and endeavour to do the work of a teacher. He replied: "I might. Where do you want me to go?" I explained that I wanted to send him to a mountain district which was considered a wild area, in fact to an area where we had once been threatened on our first visit by armed natives. 'Yes I will go. I will go at once!' was his reply. With those words he left the work on which he had been engaged, and within the hour he had left the station with the people who had come to escort their promised teacher to the village 35 miles away in the mountains of Nagavisi.

I remember when that same man had been bitten by a giant centipede, the bite had caused him excruciating pain. He sat all night under his house singing even though in agony of pain. When I asked why he was singing, he replied: "If I didn't sing, I would be compelled to cry, and singing was more sensible."

Mrs Voyce and I later made a trip through Nagavisi, with many of our school boys and girls. We travelled over much difficult country in the mountains, visiting our teachers. We visited this particular teacher who was having a most difficult time. He had gathered five boys for school and a few people attended Lotu services, but though he knew there were a lot of other people in the area, he never saw them. Some time later I had to abandon the station temporarily, not because of lack of support on the part of the people, but to allow for more urgent needs elsewhere.

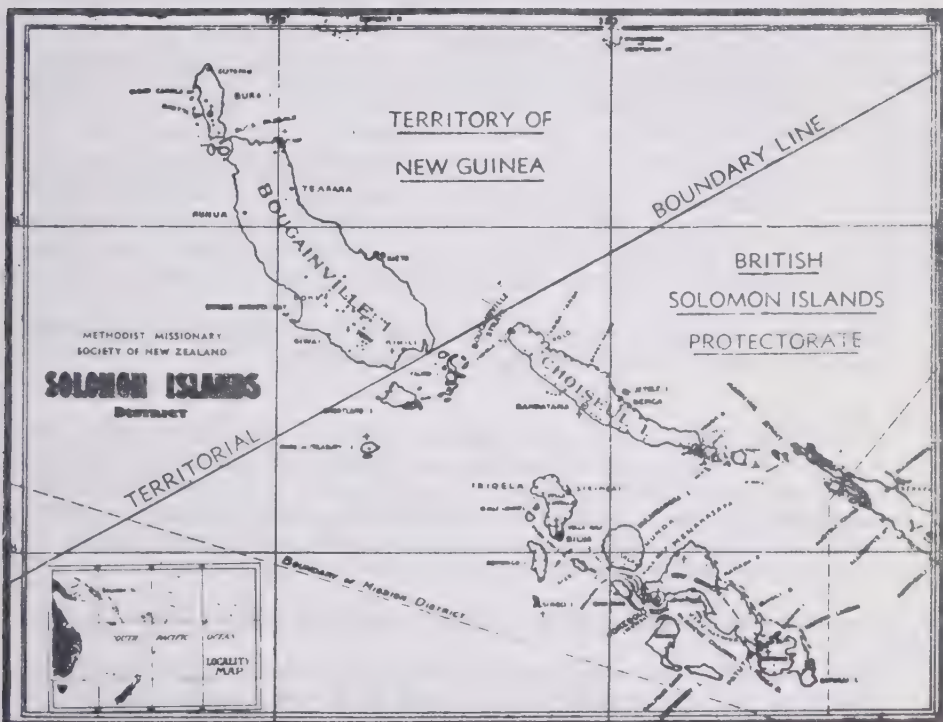
On this trip, after visiting Taroba we returned to Pikei in Baisi where we spent several days giving medical treatments and injections and conducting services in the group of villages of that area. Just prior to the service at Pikei on the Sunday morning, Philip Kahe came to say: "I have just received a letter from David Pausu to say that the Chairman, the Rev. J.F. Goldie, is at Tonu, and to tell the Minister to go quickly, and Mr Goldie will wait for him." This was Mr Goldie's first visit to Siwai, since we had been appointed there, in fact it was his first visit since that original one in 1916 with the Rev. G.J. Whéen nearly twenty years before, so naturally we conducted a rather hurried service and then set out for Tonu, where we arrived about 5 p.m. Mr Goldie stayed the night, and next morning many of Mrs Voyce's girls accompanied me as I went down the ten miles to the beach to see Mr Goldie off. None of these girls had ever seen the sea, and of course they were thrilled when Mr Goldie invited them aboard the 'Tandanya' and took them for a sail around for a bit. They talked about that thrill of the trip on the 'Kaipuka', or the ship of the white man, for long afterwards. David too was there to see all his old friends who were crew members on the 'Tandanya', and to enjoy this very rare occasion, which turned out to be the only time when the Chairman visited Siwai.

Frontier Problems

One area which concerned the welfare of the people of Siwai and Buin, and which came to a head around the period of 1940-1941 was the harsh borderline restrictions in force between Bougainville, in New Guinea Territory, and what was then the British Solomon Islands Protectorate.

David Pausu, and indeed all teachers of the Methodist Mission, and including myself as missionary in charge of Bougainville, took a very keen interest in these matters.

The borderline is perhaps best shown by a reference to the map.



Natives of the two territories were not permitted to have any contact despite their close intertribal relationships. The amazing fact was that the Government Anthropologist not only agreed to, but endeavoured to justify such an artificial and harmful barrier. A gross injustice existed and it cried out for rectification. This injustice was stressed from time to time by people on both sides of the border, and had the support of all mission bodies. The final appeal on the subject came from the Methodist Mission Synod held at Kihili, Buin, in November, 1940, as a result of a deputation of native chiefs of Siwai and Buin, ably led by David Pausu and others who knew the difficulties first hand, which requested that the Administrator of the Territory of New Guinea be urged by a Synod Resolution to re-open consideration of the whole matter.

"That this Synod respectfully begs to draw the attention of the British Solomon Islands and New Guinea Governments, to the hardships, inconvenience and wasteful expenditure..... We respectfully urge that his matter be considered, and that peoples geographically and ethnically one be no longer disrupted by an artificail boundary, and that they be permitted to travel between these two territories reverting to the position prior to 1914. We would respectfully suggest that this difficulty might be considerably reduced to give clearance to small boats and canoes to cross the border for other than commercial purposes."

Early in February, 1941, I was in Kieta and the district Officer called me into consultation on this subject....he was sympathetic, and promised to come to Buin at an early date, and make a full enquiry, as he had been instructed by the Administrator in Rabaul. On my return to Buin, I notified the chiefs of the Siwai and Buin areas, and on February 12, 1941 I wrote the District Officer:

"The strict borderline between Buin and Siwai on southern Bougainville and the islands of the western Solomons....which prevents natives who own land and other utilities across the border from in any way visiting tribal homes, is the one thing loyal and law abiding natives of Buin and Siwai cannot understand....

Apart from what the natives feel themselves, the borderline restrictions are manifestly unfair.....I certainly trust the native people will have the opportunity to bring the matter forward in their own way."

When the District Officer did come down he was amazed to find 300 native chiefs and tultuls waiting for him, some of them armed with examples of their native wealth which they explained had been commonly traded by them with the people of the Shortland Islands, but which since the restrictions which had been imposed over the last 25 years, they had been unable to obtain. They were permitted to make their points in their own way. David himself a Siwai man but brought up in Mono, Treasury Island, said:

"The people of Mono are the trunk of our family. If the branches and the leaves are separated from the trunk, how can they live, they must die."

Another said:

"If you white people, government officers, traders or missionaries found your communication with Sydney cut, and you were unable to visit your relatives and your homes, would you not be filled with sorrow. Your homes are a great distance away, but ours are only just a few miles off, with easy reach by canoe and within sight of our present homes. We are a heavy-hearted people because our government, claiming to have our welfare at heart, has cut us in two — separating the head from the feet."

The outcome was that I received an official communication from the District Officer dated May 15, 1941:

"I have been advised by the Director of District Services — to issue permits under Section 116a...at an early date...permits will be granted to all having bonafide interests....to proceed there for short specified periods."

But there were other areas in which native people were subjected to Government restrictions regarding the wearing of clothes on the upper part of the body, and this was often the subject of much discussion between government and missions. To get an official letter like this did not make relations between people and their government very happy:

"I have been instructed by the Administrator to inform you...permit natives to wear clothes on the upper part of their bodies for the purpose of attending divine service, appears in

many instances to have been constructed into an authority to wear such clothing to and from Divine Services, with a strong tendency to drift into wearing clothes on the upper part of the body all day Sunday. The authority is intended to cover the period of Divine Service only, and any abuses will only lead to the permission being withdrawn altogether. Will you please convey this to all natives concerned, and also ask mission authorities if they will aid you in this direction."

Some officers interpreted this to mean that native people had to remove such clothing before they came outside Church buildings. David Pausu, Philip Kahe, Chillion Kiau and many others suffered at times in this regard, and it was particularly revolting for native women folk to have blouses actually "ripped" from them by certain officials, designed no doubt to humiliate them in the eyes of their people.

A further humiliating regulation made it mandatory for women to "cover the upper portions of their bodies" when they entered the precincts of a gazetted town, but to remove it again immediately they left such a town, but I never saw this regulation carried out, for example, when native women folk entered Kieta town, or Buin town, without clothing on the upper part of their bodies, as almost all of them did, for they did not possess such clothing, nor did I ever see any government officer offer to such women such clothing to enable them to comply with the law. But there were plenty of cases where well-dressed women and girls were compelled to remove dresses or blouses when attending a parade of people in native villages. Such actions made a travesty of government regulations.

CHAPTER 10 — PASTOR AND TEACHER



David was always active in putting forward some of his boys for further training and indeed for further active service.

One lad from Rataiku whom he had actively promoted, with the very full support from me as Minister in charge of the area, was one named Samson Pataku. First from village school level to Circuit Training Institution as quite a young chubby faced lad who proved well worthwhile after the training he received, and he was then nominated for the District Training Institution. He served well, after working at his training, and was later sent in charge of the Nagavisi area as a native minister, the first native minister of the Methodist Church in the whole of Bougainville and Buka. Later still he served with distinction in the farthest outreach of the Methodist Mission District or the Solomon Islands, namely in the far southern end of the island of Guadalcanal. Today he is minister in charge of part of his own Rataiku area in Siwai, at the far end of a road passable for motor vehicles, high in the mountains at a place called Sikurai, where we visited him in 1975 in the mission landrover and where we were entertained by him and his wife Haihai.

A very old man of his area wished to have his picture taken with his wife, and Pataku estimated they were 90 years old, which by any ones estimation is a very great age for native people. David delighted to go to visit his protege in this area midway between his original birthplace area, Rataiku, and the area where he, David, last served and did such fine work, namely Mihero, — indeed they pointed out to me the route of a very well known native track that linked those two areas. In this place with its lovely mountain air, and very fine soil, the people were developing large areas of cocoa, a crop that was proving well worthwhile in Siwai. The first cocoa was imported, by me, in 1928 when, with the three Siwai students, we visited Vunakambi on New Britain, an area where cocoa was so widely planted that it has become known as Vunakoko, the place of cocoa.



The Author with David Pausu — Tonu 1958



90 year old Sikurai couple

Landrover at Tonu Mission



One who knew David well, and who loved him very much was a young Ruhuhaku chief named Reuben Monori, who wrote:

"In 1932 David went to be the pastor at Duisei village, and there I learned through him to love Jesus Christ. In 1935 I went to the Mission school at Tonu, and in 1939 Mr Joyce sent me to the College at Roviana.

David was still at Duisei when the Americans bombed the village on December 3rd, 1942. That day all the people ran away into the bush. When David got a long way from home, he discovered that he was carrying another child, and not his own little daughter Hega, so he put that one down and returned to the village for Hega.

During the war the Siwai people were not living in their villages, but were living in the bush, existing on what they could find to eat, often only galip nuts. David stayed around his own bush near Mokorino in Rataiku, where he looked after his wife Mary, and his children Solomon, Anungu and Hega.

Later the whole family went to the American Camp at Torokina. David was sure, and often talked about how God had helped him in those difficult days. After the war, he served again for a time at Duisei, but he returned to Tonu in 1949 when the Rev. Daniel Palavi, a Tongan minister, was appointed there by Mr Joyce.

One who knew David Pausu well was Sister Pamela Beaumont who had been designated to do Bible Translation work for the Bible Society, and who in the absence of a European minister at Tonu supervised the work of the Mission for some time. She wrote:

"When David Pausu retired from active pastoral work, he remained very active in the visitation of the villages, and took a great interest in his gardening activities. He preached at times and was of great help at Quarterly Meetings with his wisdom. Sometimes, when he

was too old to preach, I used to ask him to lead in prayer, and occasionally he helped with the distribution of the sacrament, but his hands became too shaky for this. As long as he was able to walk he did not miss the morning service at Tonu."

In 1966, when Mrs Voyce and I visited Tonu for the Jubilee of the Methodist Mission, and for the opening and dedication of the Memorial Church at Tonu, what a reception David Pausu gave us. Most days he would go to his garden to bring us gifts of food, and always he would come to see us at some time during the day. On one occasion when driving away from Tonu in the Landrover on a planned visit to the villages of the Rataiku area, we caught up with David on the road, making his way in the opposite direction to Ruhuhaku. He at once abandoned his planned visit and asked permission to accompany us, for Rataiku was his 'home country', and he stayed with us the whole day. It was a galatime for him, and for us.

We noted how lovingly he was received wherever he went, and we noted too, how his words were listened to as words of great wisdom. This was country he knew intimately, and where many of those he had taught were working leaders. He showed us where he had 'lived with his family' during the days of war, pointed out many historic places, and retailed again stories we had heard from his lips in past days. David was always a good fund of folklore, and we then enquired again and heard the oft repeated story of Derua and Porua and the famous axe, and again we listened to stories of Tanutanu and other folklore heroes.

But he was becoming increasing frail, and though he lived for four more years, his time of passing eventually came on the 14th September, 1970. David had first come to Siwai as a pastor-teacher in 1917 to serve at Tonu, so he served in the Siwai area for 53 years.

We remembered at the time of his passing, many of the stories he used to relate. Once, long ago in the early days, whilst David was living in Kauma's kaposo, some of the Tonu men put some bananas in the kaposo for David. After the men had finished Lotu in the kaposo with David (for in those days only men attended Lotu, as it was held in the kaposo, and women were not allowed near the Men's Meeting House), they showed the bananas to David and suggested that he cook them. David asked when the bananas had been cut and gathered, and knowing David's strong views on the sanctity of Sunday, they said they had been gathered on Saturday. So David agreed that they could be cooked and eaten. Often the people would ask David to show them God, but David would reply that he hadn't seen God himself, but he did know about his laws.

They 'blew up' the fire, and sat around talking whilst the bananas were roasting in the embers of the fire, when suddenly a bolt of lightening broke the roof and hit the ground near the fire, making a hole in the ground, and scattering the embers and fire-sticks.

David said 'What have you done? You have hidden something from me. Did you really gather those bananas on Saturday?' They protested that they had done so. But David persisted: 'God has sent this lightening because of something you have hidden from me. Now tell me the truth.'

The men were amazed that God could know what they had done, and that He could act powerfully in this way, and they told David they had actually cut the bananas on Sunday. After that no one worked in their gardens on Sunday.

One time, after a church was built for services, the women and children still did not attend Lotu, only the men and the boys. However, David was able to persuade Kauma that the women and the girls should also come to Lotu. But this was difficult, for at that time whenever women and children left their houses they had to be covered with a rain mat. One man, named Dising, of the Nukui clan, said: "No, the women and girls must not come. It is not good that women and children come to Lotu." He wanted someone to kill David, as he was opposed to the Lotu altogether.

One day Dising was feeling sick. It was a day of much rain and great floods were coming down the rivers. Towards evening Dising called for David and Kauma and all the people to go to his house and see him. He lived at the side of the river near Tonu village. "David is right" he said. "All of you must go to Lotu, the men, the women and the children. There is something covering us all. God is near to us, and He is covering us all, men women and children."

He tried to reach up to a rope from Heaven, which he said was hanging above them. And whilst they watched, he went up on to the roof of his house, as the wind and the rain were lashing and lifting the sak sak thatched roof of his house, and from the roof he jumped to clutch that visionary 'rope' and he fell into the flooded river and was drowned. His body was eventually found a long distance away. From that time it became the practice for all to come to Lotu, men, women and children.

Sister Pamela Beaumont wrote of the passing of this fine old Christian:

"I spent two hours in the house where David Pausu was quietly crossing over into life on the other side of death. We sang, but David couldn't join in, though I'm sure he heard the familiar Bible words and our prayers. The week before the watching women thought he had died, but when they started wailing, he startled them by sitting up and asking for food. Two days before he died he whispered that he had plenty of food, when he had been asked if he wanted any. Perhaps he was even then beginning the heavenly feast, for he wasn't eating earthly food. He died on National Day, and when I went to the house the noise of mourning was deafening. Enda, David's eldest child was home from the Regional Vocational Training Centre at Kihili, where she was a pupil. She appeared to be the chief mourner, and she was heartbroken. I was glad to learn later that Joel Kompaka managed to show her that we do not mourn like that for such as David, as though they were lost to us forever. He got her to put a hymn book and Bible near David's head, and organised singing and Bible readings to hush the ritual mourning when it was in danger of becoming too loud. Messages went out everywhere that David Pausu, the courageous Peacemaker who came as a missionary to Tonu in 1917, had died.

The Rataiku people came in force to sing a song they had specially prepared in honour of David, and David's eldest son Solomon Anugu answered with a special song he had prepared about his father. On the day of the burial, the service was taken by the Rev. Samson Pataku, the first Bougainville native to become a minister of the Gospel, himself a man from Rataiku, and as the people sang the hymn "Take the name of Jesus with you", he led the procession from the church, followed by the pallbearers with the coffin, and all the people carrying flowers. The funeral cortege proceeded down the steep path and over the river to the place where the grave had been prepared, in the place of honour next to John Kauma, the chief who had called David to Tonu, but who had died over forty years before.

David had asked that old customs be set aside, so that much of the usual ceremonial mourning and feasting with the killing of very many pigs was not carried out."

HAIL David, the Peacemaker of Siwai.

David in his every action as Peacemaker, would have wanted to be numbered with those who had a "flame of freedom in their souls, and light of knowledge in their eyes."

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

The Quarterly Meeting chose to have a Memorial Fund to hang a bell in the church calling the people to worship.

Thus when Thanksgiving Collection was made on the pre-arranged day which became Memorial Day for the passing of David Pausu, there were two baskets for the offering, one for the normal Thanksgiving, and the other for the David Pausu Memorial, resulting in over \$600 for Thanksgiving and over \$66 to start the David Pausu Memorial Fund for the bell. Following the dedication of the Memorial Funds, nine speakers from different parts of the Siwai district paid tribute to the memory of David Pausu, the Peacemaker of early primitive days of the Church in Siwai and all had something of real worth to tell. No wonder the people sang meaningfully:

TO GOD BE THE GLORY! GREAT THINGS HE HATH DONE!
SO LOVED HE THE WORLD THAT HE GAVE US HIS SON;
WHO YIELDED HIS LIFE AN ATONEMENT FOR SIN,
AND OPENED THE LIFE GATE THAT ALL MAY GO IN.



APPENDIX 1 — PIONEERING ON BOUGAINVILLE

Difficulties of Transport

I think I will tell you the story of the difficulties of getting supplies, mail and mission boxes, etc., to our station in Siwai. Mr Cropp landed our supplies, at Empress Augusta Bay on January 5th, and Mr Ebery (a trader) landed other supplies and goods for us at Tokuka on January 9th. Neither of these people could get near the Siwai beach as the surf was too bad. When we get the gift surf boat of the children of the N.Z. Sunday Schools located on our beach, cargo can be landed within ten miles of Tonu without mishap. Well, Empress Augusta Bay is thirty miles north from Tonu, and Tokuka is twenty five miles south of Tonu.

A note from Mr Cropp telling me the goods were at Empress Augusta Bay arrived whilst I was away in another district. However, I received it at night on arriving home. That afternoon we experienced the heaviest tropical downpour and biggest floods since coming to Siwai. The floods did some damage to our mission gardens, as the streams overflowed their banks within an hour of the commencement of the rain. It was impossible to send to our teachers and get them to come and help with the goods, as the rivers were impassable. However, two youngsters of about 11 years of age volunteered to go by night to their district of Maisua in the hills — 10 miles away — and get our teacher Timothy from there. They had to swim one river about 50 yards wide and get across several smaller ones as best they could (and all this at night). Well they got there and arrived back just with the first streaks of dawn, and then half an hour later set out for the 30 mile walk to Empress Augusta Bay, where they arrived at about 4 p.m. After getting some of the goods together they set out again at midnight, by the light of the moon for home. That's a practical Christian spirit!! However, I am getting too fast. All the mission boys who were able (for with the commencement of the north west season we always have a lot of sickness in Siwai) and some others who we persuaded, set out at dawn for Empress Augusta Bay our chief and I following an hour later on bicycles. The rivers had subsided somewhat, though some were still in high flood.

About five miles from home we came to one which was racing along in good old style. The chief and I took hold of one cycle between us and held it above our heads, and started to cross. We stepped into water up to our waists, but it gradually rose up to my shoulders in the deepest place, which meant it was round his neck, as he is a smaller man. Coming back for the other cycle, we both got into a deep hole and had to swim.

Another great inconvenience in travel was the fact that there were hundreds of trees blown down across the roads, of all sizes, necessitating that we should climb over them with the cycles, or else make a circuit round them through the bush.

However, eventually we arrived at Empress Augusta Bay and found Mr Cropp gone. There was a great pile of stuff to be carried, and of course, I hadn't been able to muster enough carriers to take half of it away. There were 6 months' supplies for ourselves (all in tins, so rather weighty) three cwt. of rice belonging to teachers, two mission gift cases for Christmas 1927, besides mail, etc. Most of the boxes being too heavy to carry 30 miles through the bush were unpacked on the beach. We got ready what the boys could carry and then had tea and Lotu and rested until midnight. Fortunately I had brought a canvas bed with me, though I couldn't rest as it was far too cold. That afternoon we again had a tremendous downpour equalling that of the previous day. I bought a fowl for tea, and cooked some rice, but had no sugar or milk, and no "implements" with which to eat my food, so I not only had to take the fowl up in my fingers but also the rice. For a delightful beverage I enjoyed fowl (or foul) water, out of the saucepan.

Well, at midnight we got away by the light of the moon. We had done about six or seven miles when we were forced to halt by coming to a deep river, flooding over its bank in grand style. There was no chance of getting across in the dark, so must, await the light. This was about 4 a.m. I should judge, and by this time the moon had disappeared behind the tall timber. All the way along the road we had been walking through water. Then immediately the sky clouded over and it began to rain. The boys fumbled round in the dark for large palm leaves to build small shelters for the goods and for ourselves. By the time they had got anything like a shelter erected we were wet through. Then came the dreary wait for daylight, huddled up on our haunches, in leaf shelters, that leaked very distressingly. The next person who tells me that dawn comes suddenly in the tropics (and many preachers refer to it in some way or other, at some time) I am going to ask them to share such an experience as I had. The dawn seemed countless ages in coming, still the boys seemed to find something to laugh and joke about, and others, tired out, were asleep on the ground in the rain. For my own part I sat (as best I could) gloomy and glum, thinking of the comfortable bed at home.

The daylight came at last, and I saw the position: a raging torrent twenty yards wide and then overspreading the banks some two to three feet in depth in places.

There were three things we could do. First, wait till the water subsided! Though perhaps this meant only half a day, it was out of the question. Then we could either build a raft or else fall a tree across the river and make a temporary bridge. Of course had we not had the cargo, those of us who could swim could easily have got across.

I got two gangs of boys going. One commenced to make a raft, and the other to fell a large tree across the river. We hadn't an axe, so the only thing was to do the best we could with an island knife, and though it was slow work, the tree "won" and fell in good fashion right across the river. It was now an easy matter for the boys to cross and fasten a kind of "supplejack" across the stream as a "hand rail" — though a very shaky and insecure one. However, we got everything across without getting wet by 8 a.m. or 8.30 a.m. Then I started to cycle on, but got a bad puncture, and walked on to the place we proposed to have "Kaikaia", arriving there about 10 a.m. After breakfast of a few biscuits and a drink of water from a neighbouring stream, I went home and arrived quite safely, in the early afternoon. I found Mrs. Voyce rather sick, but she had got up during the night to answer a call to a sick boy, and another early this morning. Immediately on arrival I was called to see the boy in question, and I could see that he would not live, as he was in a raging fever, and, native fashion had decided he was to die, and so he must do so. I did what I could for him, but about midnight I was called out but only just in time to see him die. He was a bonny bright boy of about 14 years, and we were very fond of him.

I found there was a lot more sickness and so I was kept busy. The boys with the goods arrived in about 11 o'clock on Sunday — tired out as they had all carried heavy loads. At service on Sunday I took the opportunity to speak on John 3:16, making special reference to the Christian belief in the life to come and to the first death of a mission boy.

I then did my best to get other carriers from different places to go and get the remainder of our goods. But I found it very difficult, as there is so much sickness, and again boys are not keen to walk 30 miles and then carry loads 30 miles back again. Still I got a fair number to go and they brought what they could a week later. Another batch of carriers came in to-night — 20 of them — and it's exactly a fortnight since the goods were landed, and still there is a number of loads at the beach — about 12 to 15 loads.

Moreover, some things have "turned up missing" but what can we do. I left a teacher in charge of the goods for a time, but of course I couldn't get him to stay on the beach indefinitely. I don't know when I will be able to get the other goods brought here.

Then about a week ago I got a note from Mr Ebery to say he had had to land our good at Tokuaka, 25 miles south of Tonu. These consisted of a large number of stores we had ordered from his store in Kieta (because we were right out of all European foods), and also other things ordered from south. So on Monday morning at daylight I got a lot of carriers away and I followed an hour later. I got to Tokuaka, opened the heavy boxes, made the goods into bundies, etc., bought food for the boys, etc. By this time they had arrived, and so after getting them away again to where they were to sleep, 10 miles on the homeward journey, I left again for home, going a few miles out of my course to do some business for the Master's cause, and arrived home about 5 p.m., having cycled 56 miles since 7 a.m. I conducted evening Lotu and then had tea and so to bed, tired out. The boys arrived with the goods about midday yesterday. Of course you will realise that all this carrying entails a great deal of personal expense, as one cannot expect the boys to do such big "carries" for nothing. In fact if I did expect it for nothing I would be unable to get anyone to go.

APPENDIX 2 — WAR IN THE TREASURIES

And a new church for Mono

The people of the Treasury Islands are reputed to have originally come from the New Georgia group in the central Solomon Islands, so it is perhaps not surprising that teachers from New Georgia have always done very fine work on Mono Island. One who served there for many years prior to the war was Frank Wickham, son of Harry Wickham, who in 1902 welcomed the Methodist Mission to New Gerogia. Frank later joined the Solomon Islands Government, and during the war with the rank of Sergeant, he was serving on Guadalcanal as postmaster.

I have read with much interest the book by Walter Lord "Lonely Vigil", but of course there are bound to be some inaccuracies when an outsider comes in to interview such a wide-ranging number of people as he did, in an endeavour to get the story of what happened 40 or 50 years ago. I think there is much to be told of the story of Mono, and so from the point of view of a Chaplain who was sent for "intelligence purposes" by the Commanding general of Vella, Major General H.E. Barrowclough, I tell here what I know of the story, to give fuller credit to the New Zealand Forces, and specially to relate the part played by the Solomon Islander Sergeant Frank Wickham. So with the help of my war-time diary here is what I know:

September 24th 1943. On Guadalcanal, two American Marine Captains were brought to me at my camp on Bloody Ridge, by an Australian whom I knew pre-war on Bougainville where he was a patrol officer with the New Guinea Administration, namely Captain Frank Moy, now with the Australian Forces, and seconded to the United States Forces. We spent the whole afternoon on maps of Bougainville on intelligence matters.

On October 4, an American, Major Skow, together with a Colonel, also came to interview me on intelligence matters.

On October 5th, an American officer who came to take me again to see Major Skow, where I met up again with Captain Jack Costelloe, who was also seconded to the American Forces from Australia. I had known Jack Costelloe also in pre-war days on Bougainville where he too was a patrol officer. En route to see Major Skow we had also picked up two U.S. Naval Captains at Kukum. The morning was largely spent on intelligence matters in connection with Mono, Treasury Island, and the afternoon largely on matters connected with Buin, Bougainville, especially in getting details of a newly constructed airfield built by the Japanese in Buin, near Turiboiuru, but which the Americans were calling Kara. I was able to definitely identify it as Turiboiuru because of the aerial photographs showing it built alongside the Roman Catholic mission church, the only building of that size in Buin. But they countered, we can't have a name like TURIBOIRU appearing in the communiques every day, we'll stick to Kara as the name, though Kara was some distance away.

Whilst still engaged at Major Skow's headquarters two New Zealand officers arrived seeking information about the Treasuries, and the Americans introduced me to the two New Zealand intelligence officers in these words:

"Say, you fellows ought to just look out through your bay window. Captain Voyce here has all the dope on the Treasury Islands. That is what we got him down here for today."

October 7th. Was taken to see Brigadier Rowe of the N.Z. 8th Brigade for information about the Treasury Islands. They wanted more detailed information about beaches, streams, harbour depths etc. than I was able to give. They kept on at questions for so long, wanting to know the width of beaches at low tide, how far away within 50 yards was the nearest stream to Falamai Beach, and how far was it from low water to the bushline, that I had to admit I couldn't give such detailed information.

"Well" they asked, "Can you suggest anyone who could give us this detailed information we want?" "Yes", I replied, 'the postmaster clerk in the service of the Solomon Islands Administration, who is in the British Commissioner's office.'

"Oh, no" they replied, "We have been to the Solomon Islands Commissioner, and he says they do not have any native people who have any knowledge whatever, of the Treasury Islands."

'Well,' I replied, 'I was talking to the person I'm thinking of only a couple of days ago, namely Sgt. Frank Wickham, who is the postmaster in the Protectorate post office at Tenaru.'

So with Lieutenant West and Corporal Bradley of the New Zealand Intelligence service, off we went to see the Solomon Islands Commissioner at Tenaru.

When I asked permission for the New Zealand Intelligence officers and myself to interview Sgt Frank Wickham to get details about Mono and the Treasury Islands in general, I was met with the reply: "Wickham is a Munda man — he knows nothing of the Treasury Islands." "Yes" I replied, "I know he is a Munda man, I know him well, and also his father, Harry Wickham. But Sgt Frank Wickham, for years before entering Government service was a resident at Mono as the teacher for the Methodist Mission, and I can tell you that he knows Mono like the back of his hand!"

So we were permitted to interview Frank Wickham, and to take him to New Zealand 8th Brigade headquarters for questioning. The New Zealand Intelligence officials questioned Frank in great detail day after day, and he was of such tremendous assistance, and such a willing person that they wanted from him all he could give in service.

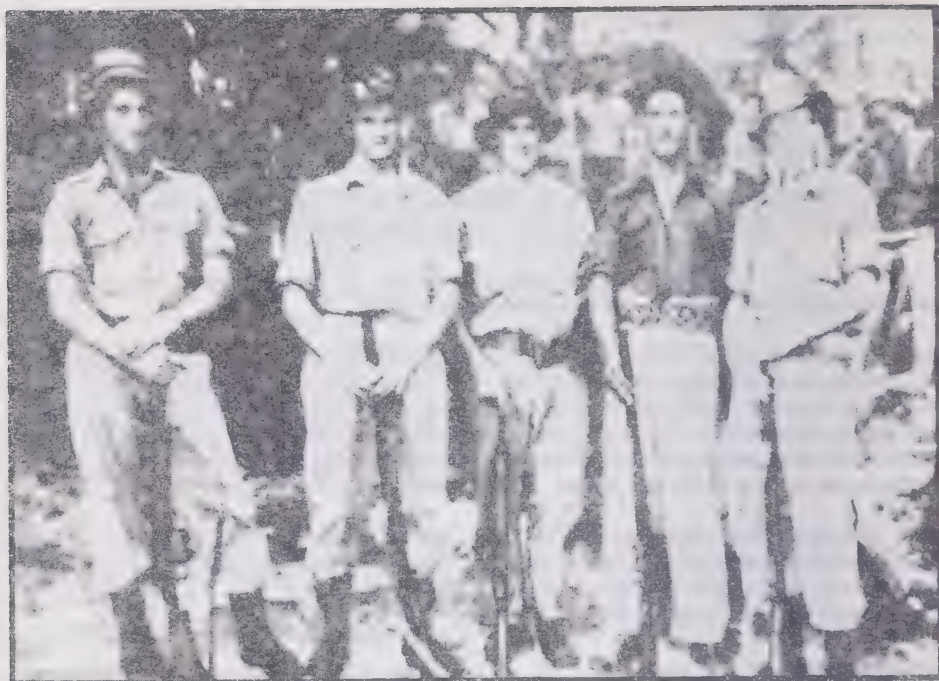
A few days later I was visiting the U.S. A.P.O. 709 at Lunga located on the main road we knew as "The Burmah Road", and I saw Sgt Frank Wickham standing there waiting for transport. He had a haversack over his shoulder, and was carrying a rifle.

"Hullo, Frank" I said, "Where are you going?" "I'm going to Mono, Sir" he replied. "To Mono — why that Island is Jap occupied." I said. "Yes", he said, "but I'm going by submarine with a party of New Zealanders." And so I learned the story that they were going by submarine to land by night on this Japanese held island, to contact the native people prior to the landing there, and that this reconnaissance party was led by the New Zealand Sergeant W.A. Cowan. The party travelled out to sea at night according to a pre-arranged plan transmitted by radio, with a light signal, and they were picked up by a Catalina Flying Boat which alighted near them.

Sergeant Cowan then takes over the story.

The patrol effected a midnight landing on Mono Island about a week before the Allied invasion of the group. He reported that Sergeant-major Wickham, who had previously been a mission teacher on the island, had contacted the nearest natives, and at daylight the party interviewed John Havea, the chief and others of the people, all of whom were known to have retained friendship for the British:

"The natives heard us land during the night and thought we must be Japanese. They had the wind up, and so did we, but when they recognised Sergeant-Major Wickham they were delighted and gave us all the help we wanted. We persuaded a number of natives to come out with us the following night so that we could piece together all the available information before the Brigade went in for the landing. They weren't very keen on leaving their wives and families whilst the Japanese were about, but old friendships and loyalties prevailed, and they agreed to leave the island for a few days.



Pre-invasion patrol = Pte W.M. Gilfillan, 29th Bttn; Pte J.B. Lempriere, 29th Bttn; Sgt Mjr F. Wickham, Solomon Islands Defence Force; Sgt W.A. Cowan DCM, 8th Brigade H.Q.; Pte C.M. Rusden, 29th Bttn.



Timothy Piani preaching on Mono, Solomon Islands, during the Japanese occupation.

The party numbered thirteen when it was evacuated. Three of its personnel comprised United States airmen who had made forced landings on or near the Treasury group at various times during the past few months, and had lived with the natives ever since. One man had been there for 148 days, and another for three months, before being rescued by the New Zealanders. They had lived in a hut in the bush near some native gardens and shared the natives' own short supply of food. Though the Japanese had frequently been in the vicinity and stolen vegetables from the natives, the airmen's hideout was never discovered."

In the interim, I had orders to proceed from Guadalcanal to Vella Lavella, where I learned that I was to be liaison between the native people and the men of the armed forces.

One day at the 14th Brigade Headquarters at Joroveto, which was known as Gill's Plantation, I saw some people coming ashore from a vessel which had anchored, and I recognised Sgt Frank Wickham, and some Mono people, but I was restrained from my desire to contact them, and though I said I know they had come from Mono Island in the Treasury Group, I was told I was not supposed to know such things, as they were ultra-secret — and no wonder, for the landing date was only a few days off.

Sgt Cowan takes up the story again.

The native people had not been molested by the Japanese, though they had no liking for them, and were willing to do anything in helping the British re-occupation plans. The reconnaissance party returned to Mono on the night of October 25-26, 1943 but this time Sergeant Cowan, Sergeant-Major Wickham and Sergeant Ilala were reinforced by three other New Zealanders; Corporal W. Gilfillan, and Privates J. Lempriere and C. Rusden. This time the travel was different. Leaving Guadalcanal at 3 o'clock in the morning of Monday 25th October, some of the party travelled by plane to Vella Lavella, and in the evening the chief party continued the journey to Mono by PT boat. They were dropped off at midnight and went ashore by canoe to Havilea village. The Mono natives, who had been taken out with them a few nights before, returned to the island with the main body of New Zealanders on October 27th 1943, Sergeant Cowan further reported:

"Sergeant-Major Wickham and I organised about sixteen scouts, moved up into the bush in the centre of the island, and watched the lines of Japanese retreat. I first met Frank Wickham at Brigade Headquarters where he was advising the staff officers on geographical details about Treasury Islands. We were all impressed by his confident manner, and his grasp of essential details. I was indeed pleased to learn that the British Solomon Islands Government had agreed to lend him to assist me in the patrols.

Probably the accuracy of the native reports was largely due to Frank's handling. Always willing, and absolutely reliable is my opinion of Frank Wickham.

On my first visit to Mono, we attended an evening service with Timothy Piani and was most impressed although I did not understand a word that was being said. It was a great treat to hear Timothy's male choir render "Gospel Bells". No organ is needed with their gift of harmonising."

There came the day many months later when W/O Frank Wickham was called by the Resident Commissioner of the Solomon Islands:

"Wickham, His Majesty the King, has been pleased to bestow upon you the Military Medal."

The capture of Treasury Island was a milestone in New Zealand history. To the men of the 3rd N.Z. Division fell the proud privilege of being the first Empire Troops in the Second World War to retake a British Island which had been wholly occupied by the enemy. History was also made in that it was the first time that New Zealand troops were supported by air cover from a New Zealand fighter squadron. During the whole of the initial operations New Zealand fighters constantly patrolled the skies and prevented Japanese bombers from approaching the scene.

The native minister in charge of the Treasury Islands' 200 people at the time of the Japanese invasion was New Georgian born Timothy Piani. He did excellent work, and continued his task right through the period of invasion. Since the Allied Forces retook the islands it has been possible to learn something of the conditions when the islands were under occupation by the Japanese. Timothy reported:

"When the Japanese came, we went into the bush, where we left the women and children. Then we went back, and when the Japanese saw us they asked: "Are there any white men here?" We answered "No".

Then they asked: "Who is the white missionary here?" We answered:

"There is no white missionary here, only a native one."

They asked: "Where is he?" I said: "I am he." "Do you belong to this island?" they asked. I said, "No I am from New Georgia."

But they saw my house, and the books and the school things in it and did not believe me.

They tore some of the books and took soap and clothes belonging to my family. They also opened all the other houses and took the things which belonged to the Mono people, so we all went to live in the bush."

Then Timothy went on to tell how the Japanese forced the young men to go to work in the Shortland Islands, and how, at the beginning of 1943, some of them returned and brought with them a contagious disease from which over 40 people died. However, the Japanese did not molest them.

"The salvation of God was extended greatly to us here. We were all unharmed. What surprised me was this: In all my work in the Lotu the Japanese did not interfere. I preached in the church every Sunday, and at the Class Meetings, and they did not stop me. Many times a number of Japanese came to church. Even the officers came and listened when we had Lotu. In all my prayers to God I usually said: "Oh God, cleanse the hearts of these men so that they will not hurt the work which you have put into my hands" and God heard my prayer, and those men did not harm us. When we were hungry they usually gave us food. The women and girls were not molested but lived in safety."

Timothy told of the help they were able to render to Allied airmen:

"In June, 1943, three airmen who had been bombing the Japanese in Buin fell into the sea and reached the shore in their rubber boat. We took them and hid them in the bush. The Japanese asked us where they were but we did not tell.

In July there came another four airmen from one plane. The Japanese came from Buin, and searched through the bush looking for these Americans, but we hid them carefully." Remember the island is small: only 8 miles by 5.

That is superb loyalty, for in sheltering these men they endangered the lives of all the people on the island, and they were aware of that fact. Every story has two sides, and this is how one of those men described how they had been saved:

"Some natives who had been christianised by missionaries on a South Pacific Island won to Christ seven airmen who had been shot down in combat with the Japanese. With two companions I reached the island on a raft after two and a half days at sea, and other fliers similarly preserved joined us and made a company of seven in all.

For eighty seven days we hid on the Japanese occupied island, watched over by natives whose first act was to give us a Bible. That and our experiences made us Christians. Every night they would gather round us, and we took turns in reading the Bible. They sang the songs we knew, and learnt others from us. Our presence was known to two hundred natives, but the Japanese patrols never found out. Finally we were put on rafts and were picked up by navy planes. The only thing that brought us back was faith. You can tell the world that I am now a devout Christian."

I just don't know where Walter Lord got his 'facts' about Mono for "Lonely Vigil":

The people of Mono numbered 200 only, not 1,000.

Sergeant W.A. Cowan was in charge — I have seen no mention of Nash.

Sgt Ilala was a Solomon Islander, not a Fijian.

The party went by submarine, on the first patrol, from Guadalanal and on a PT boat from Vella Lavella on the second patrol, landing 28 hours before the main body landing.

They used rubber rafts, not canoes.

When the Allied position on Mono was consolidated, the men of the armed forces began to think of what they could do to repay in some measure, the loyalty and helpfulness of the people whose villages and beautiful church had been entirely destroyed. For many months the people had been living in caves and shelters in the hills where they gave wonderful protection to Allied servicemen, whilst the Japanese camped in their village.

When the Allied bombardment preparatory to the landing began, the Japanese were so taken by surprise that in some huts they did not wait to unlatch the doors but dived right through the leaf walls. Not all the Japanese, however took to the jungle. One gun position near the beach, heavily camouflaged, caused the Allies much bother until the driver of an American bulldozer, lifted his blade to protect him from fire, and charged the shelter, dropping his dozer blade just before reaching the spot, and burying the troublesome post deep with sand.

From a ridge on the hills the Japanese began to direct mortar fire with much accuracy. One mortar bomb set fire to the beautiful native church where the Japanese kept large stocks of ammunition, and the resulting explosion caused many to imagine that a large scale counter attack was in progress. During that explosion the beautiful church which had taken years to construct, and which was recognised as one of the finest native buildings in the Western Solomons was entirely destroyed.

The Allied cemetery was later built around that spot, each grave marked with a simple white cross. It was here that it was decided to build a Memorial Chapel, which would be used during the Allied occupation for all Army and Navy services, and would later be handed over to the Methodist Mission to be held in trust for the native people of the island. It was Lieutenant Colonel F. Davis, Commander of the Falamai area, who suggested that a Memorial Church would be a fitting memorial, and a fine gesture, to the natives of the Treasury Islands.

The 36th New Zealand Battalion asked permission to be allowed to build the memorial, and this permission was granted and arrangements were being made to begin, when other units on the island heard of the scheme, and asked "Why can't we also help?"

So a representative meeting was called of both New Zealand and American units. Architects on the spot gave their services, and the native people also co-operated, and by Easter, 1944, a beautiful chapel with suitable furnishings was opened, and on May 30th 1944, just prior to New Zealand forces leaving the island, a letter was directed to the Methodist Mission Board in New Zealand:

"On behalf of units of the New Zealand and American Forces in the Northern Solomons, I am writing to inform you that a Memorial Chapel has been erected by us at Falamai in the

Treasury group.

The church was built as a memorial to those who gave their lives in the Treasury Islands campaign, with the intention of handing it to the natives of the Methodist Mission there, as a tribute to their loyalty and co-operation.

The time has now come for us to do this, and I have written to the British Commissioner at Guadalcanal informing him of this matter, and asking him to take the building under his protection until such time as the Methodist Mission can assume full responsibility. In the meantime the church is still being used for services by Army Chaplains.

Yours faithfully
Edward C. Shields C.F."

The furnishings included a moveable altar, a mahogany altar cross, a lectern of teak and mahogany a New Zealand Ensign, a United States flag, a Pilot Jack, together with pews, chairs and a lectern Bible.

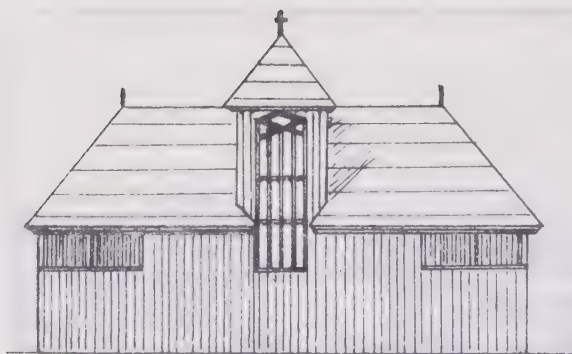
Army personnel who were qualified architects drew the plans which bear the notation: Designed by Ken & Ken A.A.N.Z.I.A. 23 FD Coy. NZE.



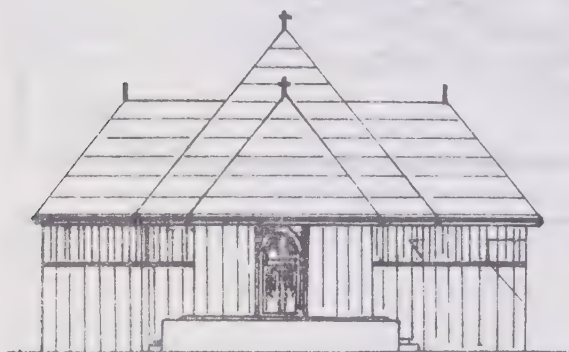
The Union Jack flies once more above the ruins of Falamai village.



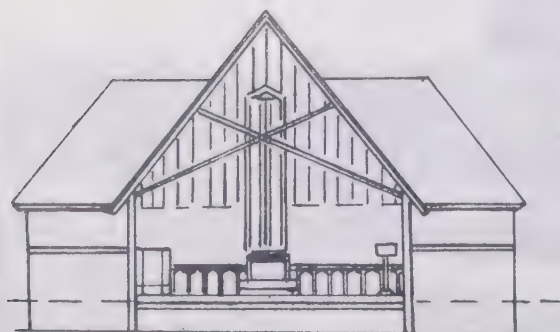
An Allied cemetery occupied a corner of the former village here the New Zealand flag and the Stars and Stripes were displayed side by side. The native church was built close by and facing the beach.



· EAST ELEVATION ·



· WEST ELEVATION ·



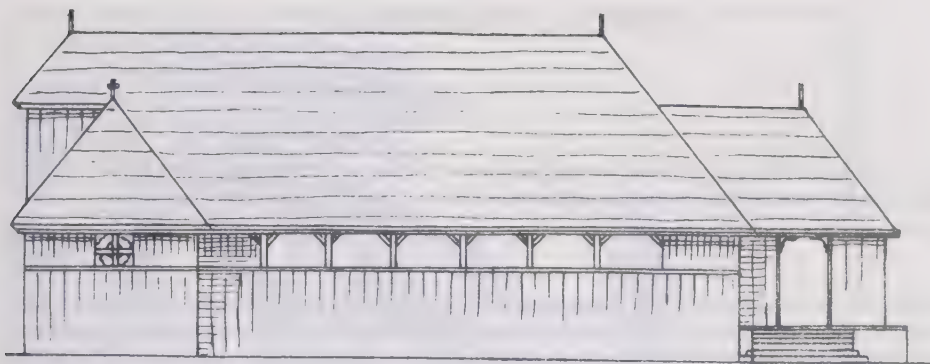
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KEN & KEN - A.A.N.Z.I.A.
· 23 FD COY - NZE ·

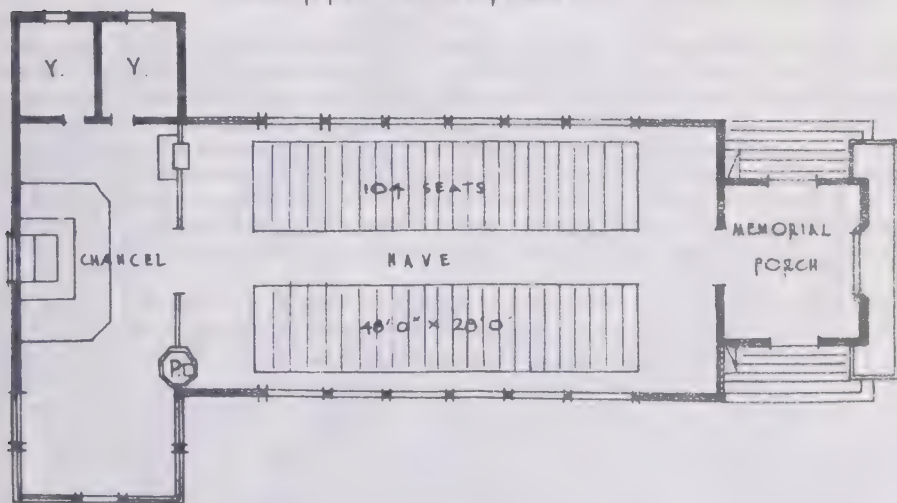
· SCALE ·

$\frac{1}{16}'' = 1'0''$

PLAN OF



· NORTH ELEVATION ·



· PLAN ·

MEMORIAL CHURCH

FALAMAI · MONO.IS

CHURCH OF REMEMBRANCE

Extract from "Stepping Stones to the Solomons". The unofficial story of the 29th Battalion with the Second New Zealand Expeditionary Force in the Pacific. 1947.

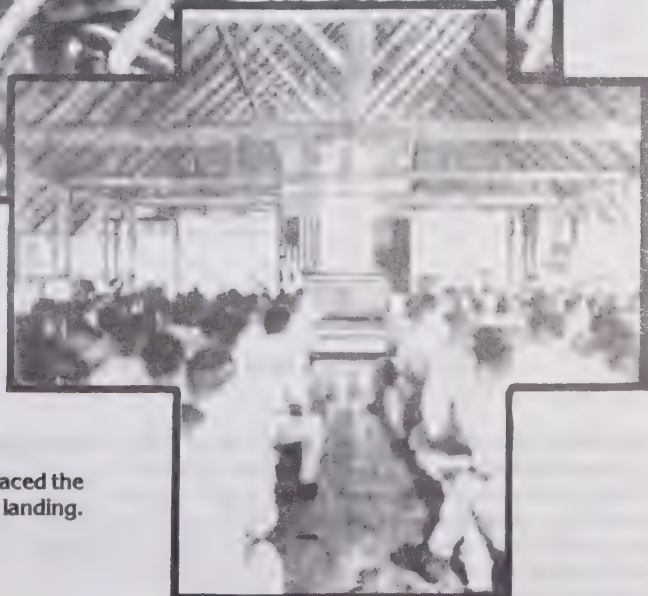
Back from the beach at Falamai, opposite where the right flank of the attack landed, stands a little thatched church. In the porch a carved wooden tablet bears the names of all those, Americans and New Zealand, who fell in the action. The church is a tribute to these and an offering to the natives, whose own church at Falamai was used by the Japanese as an ammunition store and was blown up by a Japanese mortar bomb during the first torrid hours.

Things slowly settled down after the action. Thoughts turned to raising the church again, as a memorial to the battalion dead. The church was to be non-denominational as long as the battalion remained on the island and would then be handed over to the missionaries, whose work everyone had come to admire. When the proposal was explained by Lieutenant-Colonel Davis he received whole-hearted support from the brigade commander, Brigadier R.A. Row, DSO. From the natives came expressions of gratitude and offers of help. The site chosen was covered at the time by an American ammunition dump and fronted by two New Zealand Bofors guns, one of which had shot down the first Japanese aircraft in the campaign. But preliminary work went on as it became possible, and by January, 1944, all was ready for construction to begin.

By now, however, other units had expressed a desire to share in the memorial. To this the battalion readily agreed, and from a modest chapel the proposed building blossomed into a full sized church. So, to plans prepared by Lieutenants K. Rowe and K. Stenson, 23rd Field Company, New Zealand Engineers, and with wood cut from the surrounding jungle under native guidance by battalion axemen, volunteers set to work to build a church again at Falamai. It would be fitting to say that everything went smoothly. Unfortunately this was not so. Among other things, sawn timber was hard to get — for the church. The framework stood bare for six long weeks. The natives thatched the roof, concrete steps led into the frame of the porch, but only just before the dedication service could the floor be laid down, and pews and a few pieces of church furniture be installed.

The service of dedication on 26 April was conducted by the Rev E.O. Shield, CF, assisted by American and New Zealand chaplains. Quiet, thoughtful officers and men of many units filled the church and overflowed on the seats outside. The names of the fallen sounded clearly out over the little graveyard where they lay. Anthems were sung by natives and military choirs; Colonel Davis outlined the beginning and progress of the plan, the work of Padre Baragwanath, the continued support of Brigadier L.G. Goss, who had now taken over command of the brigade, the gifts and willing labour; the Padre spoke of the church as a symbol of Faith, a token of remembrance and an expression of thanks.

But it seemed that the important thing had already happened. The previous day the first draft of New Zealand troops had sailed away — and looking back had seen once again a church nestling under the palms. This time, however, it had no bombs beneath the altar. These men had helped to bring about this change — they and others beneath the little white crosses under the twin curled flags, peace — and the dignity of peace — dwelt over Falamai again.



A new church at Falamai replaced the one destroyed during the landing.
Inset: the dedication service.

APPENDIX 3 — HEROES OF WORLD WAR II

PAUL MASON and WONG YOU

No names are more widely known and universally respected on Bougainville than those of Paul Mason, the eminent coastwatcher of war time fame, and Wong You, the recognised leader of a large Chinese community.

But Walter Lord in his book "Lonely Vigil" made no greater 'blue' that when he called Wong You a native. Wong You was a prominent businessman in Kieta when we first went to Bougainville in 1926, and he is equally prominent in the business life of Bougainville today, even though he is retired and has largely handed over to his family. However the name survives in many an interest and project on Bougainville.

Nor was Walter Lord altogether accurate in his story about Paul Mason being invited to dinner by the Japanese political officer. Lord says that Tashiro, who Paul had known well as a Japanese trader in pre-war days, had 'won over' many of the native people who were chasing him, so Paul had 'led his party deeper into the interior'. Just before Christmas he received a message from Tashiro: "Come in and spend Christmas dinner with us, and bring your friends. If you don't, we'll shoot you on sight."

Whether Paul ever got any such message is a moot point, but the story continued that "Mason had Christmas dinner with Tom Ebery...also hiding in the hills...it ended abruptly when a scout rushed up to report that the Japanese and their native friends were closing in."

The information wires have been badly tangled here. Paul Mason was well away in the interior of South Bougainville, in the mountains of the Crown Prince Range and Tom Ebery, with Joe Tack Long, a Chinese merchant of Kieta, who had recently been at a plantation property he had bought in Buin, called Toburui, together with a few Allied Servicemen, were all just behind Toiumonapu Plantation in Amapo village, with the Methodist Mission teacher Nason to Manmaduk.

TOM EBERY and NASON to MANMADUK

Tom Ebery was the manager of Toiumonapu Estate, and was given several opportunities to evacuate from Bougainville, but he refused. He said he had been alright in the first World War at Soraken, and he thought he would be alright in this war. But he didn't know the Japanese, and, when things got difficult, he being a very heavy man, accepted the offer of the friendly teacher and his people to look after him, as he was quite unable to travel about in the interior of the island. He was joined by Ah Hang, (known to many by his trader store name in Kieta — Joe Tack Long) and several servicemen.

The Kieta area native people were friendly to the Japanese and reported his presence. They led the Japanese to the village, who took Nason to Manmaduk, (the New Britian native teacher) prisoner, together with Tom Ebery and Ah Hang, Nason managed to break away from the hold the Japanese soldier had on his wrist, jumped down a cliff and got away into the jungle. From this time he was constantly on the run from the Japanese, though, after hiding deep in the interior, he did go back later to rescue his wife and family, and other New Britian teachers in the area. After the landing of Allied Forces at Cape Torokina, he was able to get them all safely to the Allied Perimeter and wrote to me from the Allied Camp:

"Dear Talatala, (Minister) where are you now?

Jeremaia and I have reached the Marau compound and are now with the Master of Kekere. We are all safe now, with our wives and children.

I have had much trouble. The Japanese wanted to cut 'im neck belong me, for helping Mr Ebery, Ah Hang, and some soldiers that I hid at Amapo. This made the Japanese angry and they tried to kill me. They caught me, and held me by the hand, but I got away. I went to Siwai, and after a time went back to the vicinity of Amapo, to care for my family.

Then your soldiers came, and told me to go with them to help them in the bush. I warned all my peope and we ran away from the Japs into the bush and eventually reached Empress Augusta Bay.

When I can see you, I will give you all the news. We have had Lotu with a Talatala from Papua (Chaplain H. Robinson) and I am now going to Cape Torokina, where I hope I may see you. I send my great love to you and Marama and your family.

I sorrow that the Japanese killed Master Ebery, and destroyed all my things.

Goodbye, Goodbye, Your teacher who is very happy now,

Nason To Manmaduk."

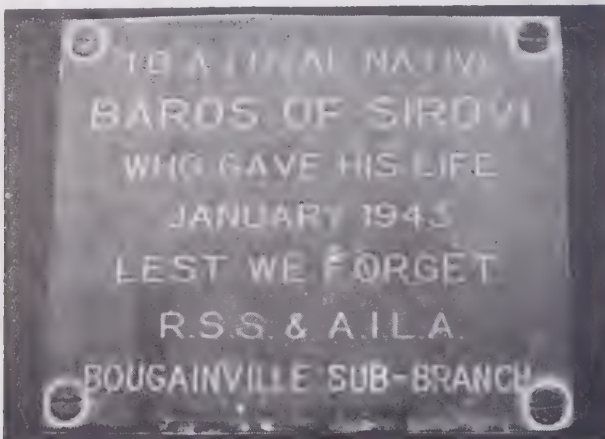
BAROS OF SIROVI

When war came to Bougainville, the Methodist teacher at Amapo, near Toiumonapu, Nason to Manmaduk gave shelter in his village to Mr T.E. Ebery, and to a Christian Chinese of Kieta named Ah Hang, and to several Allied soldiers. But disloyal natives known as the Kieta Black Dogs betrayed him, and led the Japanese to his mountain village. Mr Ebery was later tortured and killed. Nason was captured, but he shook off his captors, who held him by the arm, jumped through the open window of his house and down a cliff-face, and from then on he was a fugitive and "on the run" from the Japanese. The Paramount Chief of the area was BAROSI, a Christian native, whom the Japanese blamed for allowing Nason to Manmaduk to give shelter to Allied Personnel in his village, and they demanded that BAROSI lead them to the hide-out of PAUL MASON, the coastwatcher. A typical message from PAUL MASON to U.S. Forces at Tulagi and Guadalcanal was this one dated August 7, 1942: "TWENTY FOUR TORPEDO BOMBERS HEADED YOURS." So when the Japanese bombers arrived U.S. ships were dispersed, gunners and fighter aircraft were waiting. Only one Japanese plane returned to its base in Rabaul.

So PAUL MASON was a badly wanted man.

But BAROS refused to betray his friend!! One day under the rain trees in Kieta, all the people from the hills had been sent for to witness the execution of BAROS as a salutary lesson to them. He was given one more chance to betray the Coastwatcher, but he refused. So with one mighty sweep of a Japanese ceremonial sword his head fell to the ground. Reported to me mid 1943 in New Caledonia by BISHOP THOS. WADE — just evacuated from Bougainville by U.S. Submarine.

On that spot under the rain trees a small cement obilisk was later erected which is inscribed "TO A LOYAL NATIVE BAROS OF SIROVI WHO GAVE HIS LIFE JANUARY 1943 LEST WE FORGET. R.S.S. & A.I.L.A. BOUGAINVILLE SUB-BRANCH." See picture.



But there is another inscription not so often photographed, which reads:

"WHEN YOU GO HOME
TELL THEM OF US, AND SAY
FOR YOUR TOMORROW
WE GAVE OUR TODAY."

REV. USAIA SOTUTU, B.E.M.



Usaia Sotutu was one of the first band of Methodist missionaries to go to the island of Buka, with Rev. A.H. Cropp, on the M.V "Saga" in 1922. After a remarkable period of service he became a minister, and during the war, was decorated for bravery and extremely valuable service to the Allied Cause. He was highly regarded by eminent coastwatcher Jack Read. Walter Lord in his book *Lonely Vigil* speaks of his service in these words.

"March 31, 1943, the Japanese began landing at Buka Passage. The move trapped Mackie, who was visiting an outpost on the island of Buka with several of his commando. Read rushed a warning to them and then arranged their rescue with the help of a resourceful missionary named Usaia Sotutu. In the dead of night Sotutu put Mackie and his men into a canoe and slipped them back to Bougainville. Sotutu organised a network of "mission boys"... and the teleradio churned out a steady flow of information... on the Buka airstrip, to Eric Feldt."

Later he served as Chaplain Captain with the Fijian Commando Forces of Bougainville, and on one occasion when a whole Company of Fijians were cut off by the Japanese, Usaia through his local knowledge of trails and his contact with the Bougainville people was able to lead them all over a little known trail across Mount Balbi to the west coast where they were taken back to the perimeter at Cape Torokina.

Returning to the Jubilee celebrations in 1972, Usaia Sotutu now an old man is shown taking part in the native dancing at Petats Island, blowing on the pan-pipes, and with his arm round a native girl, her arm around him, as their fashion is, outside the very large church built for the Jubilee celebrations.

CPL. SEFANAIA SUKANAIVALU

AT MAWARAKA, SOUTH BOUGAINVILLE, PAPUA NEW GUINEA there occurred an epic event which earned for CORPORAL SEFANAIA SUKANAIVALU, of FIJI the VICTORIA CROSS, bestowed posthumously.

Corporal Sukanaivalu was first buried in the Military Cemetery at Cape Torokina shown below.



Fiji produced a 25c stamp to commemorate this historic event for the 25th Anniversary of the FIJI MILITARY FORCES' SOLOMONS CAMPAIGN, on 23rd June, 1969.

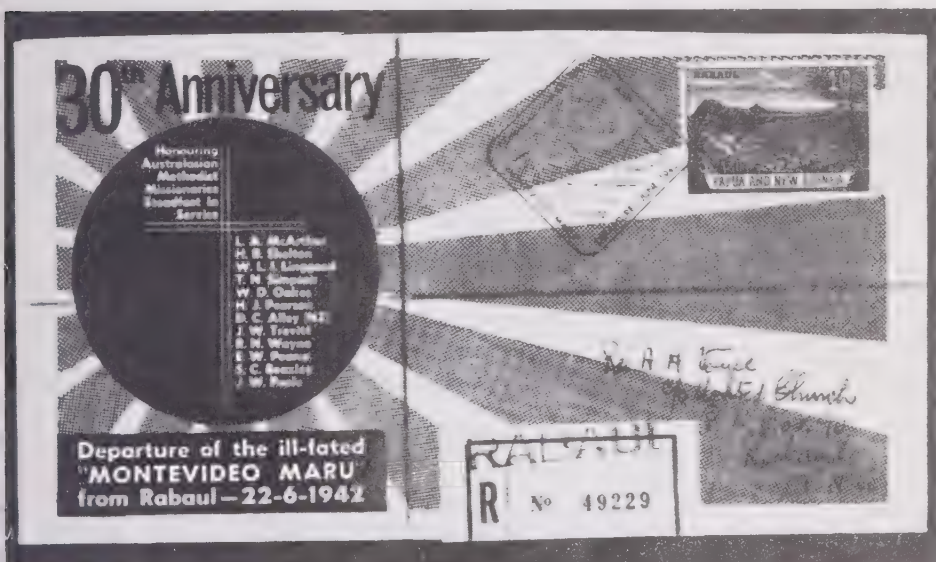
Sukanaivalu was serving with the Fiji Forces at Mawaraka, and in this conflict he had already been instrumental in rescuing two wounded companions. However, a call went out for a volunteer to try to bring out another wounded soldier, and Sukanaivalu volunteered, but whilst bringing out this wounded man, he himself was seriously wounded in the thigh. His mates called out that they would rescue him, but he replied that he was surrounded by enemy machine-gunners. They cried out: "You wait, Suka, we'll get you." "No, no, it would only mean death," he replied. He was seen to deliberately raise himself on his hands in front of the machine guns, take a burst in the chest, and collapsed. Two days later when his body was finally recovered, it was found to be riddled with bullets. The official citation reads:

"At Mawaraka, Bougainville, Corporal Sukanaivalu crawled forward to rescue men who had been wounded when their platoon was ambushed. After rescuing two men he tried to retrieve a third but was himself seriously wounded in the thigh and fell to the ground unable to move. Several attempts were made to rescue him but without success owing to heavy enemy fire, which caused further casualties. This gallant N.C.O. then called to his men not to try to get him as he was in a very exposed position, but they replied that they would never leave him to fall alive into the hands of the enemy. Realising his men would not leave him as long as they could see he was alive and knowing that they were in danger of being killed or captured as long as they remained where they were, Corporal Sukanaivalu, well aware of the consequences, raised himself up in front of the Japanese machine guns and was riddled with bullets. This brave Fiji soldier, after rescuing two wounded men and being gravely wounded himself, deliberately sacrificed his life because he knew it was the only way in which the remainder of his platoon could be induced to retire from the situation in which, had they remained, they must have been annihilated".

"MONTEVIDEO MARU"

As the 30th Anniversary of the sailing from Rabaul of the ill-fated "MONTEVIDEO MARU" drew near, I wrote to the Bishop of the United Church in Rabaul suggesting this would be an opportune time to have some Commemoration to honour the 12 Methodist Missionaries who lost their lives in that tragedy. The result was the production of the Commemorative cover shown below, for which event the Post and Telegraph Department of Papua New Guinea granted a special pictorial datestamp featuring Rabaul Harbour inscribed: "COMMEMORATING THE 30th ANNIVERSARY OF MONTEVIDEO MARU" DEPARTURE JUNE 1942 RABAUL P.N.G. 22-6-72"

Included under the caption: "HONOURING AUSTRALASIAN METHODIST MISSIONARIES STEADFAST IN SERVICE" are the names of the Chairman of the Mission, the Rev. L.A. McARTHUR and his eleven companions, including the Rev. Don C. Alley of New Zealand.



The cover above is registered at Rabaul, and is franked with the 10/- stamp produced from a painting by Mr Samuel Terarup Cham of Matalau village, a Methodist.

On Sunday 22nd June, 1942, over 1,000 prisoners were taken down to the harbour where the "MONTEVIDEO MARU" awaited them.

A prisoner who remained behind at Rabaul, later told of hasty farewells, of 'prayer and the reading of Psalm 107 (O give thanks unto the Lord, for he is good) by those who had maintained Christian worship while in camp', and "that their spirits were high, and they went off with laughter and great courage."

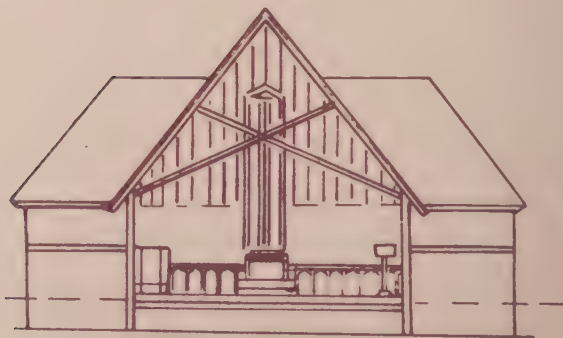
They sailed that day en route to Hainan Island. On the 1st July an Allied submarine torpedoed the "Montevideo Maru", off Luzon in the Philippines, and she sank within ten minutes. All prisoners, and almost all the naval guards and ship's crew were drowned; only three Japanese survivors finally reached Manila. U.S. Navy records, and the prisoners who remained in Rabaul confirm the Japanese records of the sinking and of those who were on board.



- EAST ELEVATION -



- WEST ELEVATION -



- SECTION -

DESIGNED
KEN & KEN -
23 FD COY

SCALE
1/16" = 1'

PLAN

For all the Saints

An account of
THE PRIMITIVE METHODISTS
of Waimate.

*For all the saints who from their
labours rest,
Who Thee by faith before the
world confessed,
Thy name, O Jesu, be for ever
blessed.*

Alleluia.

by William Greenwood
October, 1980.



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as No. 36 of its Proceedings, Feb. 1981

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FOREWORD

I have pleasure in writing a foreword to this account of the Primitive Methodists of Waimate, by Mr William Greenwood, which is a valuable contribution to the history of the Waimate district.

Early settlers of Waimate had a strong sense of Christian conviction, and the various churches soon became established.

It is appropriate that the present building used by the Waimate Historical Society for its Museum in Harris Street, has a link with the Primitive Methodists, whose descendants are to be found in other denominations not only in Waimate but further afield.

I commend this publication to all who are interested in Waimate's earlier years.

ANDREW F. McLAY,
Mayor.



Waimate Historical Museum as it is today.

P2 B44

PREFACE

It is highly likely that most people in Waimate have never heard of the Primitive Methodist Church, and yet the older generation whose memories go back beyond 1913 will remember it as one of the most virile of the smaller denominations in the district.

I have pleasure therefore in presenting this volume covering its history from 1875 to 1913, a period of 38 years.

It had all the trappings of a well organised church, conservative in doctrine, and rigid in discipline. One could not be a member of the church merely by attending, but had to be accepted by the Quarterly Meeting, firstly on trial, and later as a full member on the roll. One could be disciplined by suspension of membership or removal from the roll. "Doubtful members" were interviewed by the minister, and reasons for removal included "backsliding", "ceased to attend", and giving way to strong drink. Members seldom died. They were "called home", or "called to rest from his labours".

The membership of Waimate and Oamaru combined usually totalled around the 50 mark, but in those days church attendance by "hearers" was a feature of public worship, and full churches were quite usual.

The Waimate society provided, though maybe not evenly over the whole period, two services on Sunday, class meetings, prayer meetings, weekday as well as Sunday, Sunday School, Christian Endeavour societies, both junior and senior, Bible Classes, Harvest festivals with the usual tea meeting and auction on the Monday, church anniversaries followed by a soiree, revival missions at regular intervals, and temperance meetings. There would be the usual baptisms, marriages and funerals.

Early Methodism spread rapidly mainly through the services of the local preachers. Doctrine rather than education and refinement was the test applied and local preachers on trial were required to state in writing their doctrinal belief before being fully accredited.

Guy and Potter in their "Fifty Years of Primitive Methodism in New Zealand" speaking of doctrine say, "The early preachers were required to know it by heart, and with its provisions as part of their mental constitution, they preached a full, free and present salvation and had the joy of seeing hundreds and thousands of sinners converted."

I cannot close this preface without thankfully acknowledging the help given by Marcia Baker, archivist of the Methodist connexional office in Christchurch, Don McCabe of the Waimate Advertiser, and Lynda Wallace who is in charge of the Waimate Historical Museum.

245 Otupua Rd,
Timaru.

W. GREENWOOD.

THE MINISTERIAL SUCCESSION

OAMARU AND WAIMATE STATION, 1876-1879

1877-1878: Mr William H. Puddicombe as a hired local preacher stationed at Waimate.

OAMARU STATION, 1879-1892

1878-1881: Rev. Charles E. Barley stationed at Oamaru. Mr John Staples was a hired local preacher at Waimate for some months in 1879.

1881-1883: Rev. James Clover at Oamaru.

1883-1884: Rev. Thomas Sadler at Oamaru.

1884-1885: Mr Robert Freeman, a candidate for the ministry, at Waimate.

1885-1886: Mr Robert Freeman at Oamaru.

1886-1887: Mr Thomas Harwood Lyon of Auckland as a hired local preacher at Oamaru.

1887-1888: Rev. Jesse Boothroyd at Oamaru.

1888-1892: Vacant: Mr Thomas Ellis Jones for a short time at Oamaru.

WAIMATE AND OAMARU STATION, 1892-1913

1892-1895: Mr Walter Harris as a circuit missionary stationed at Waimate.

1895-1897: Rev. James Clover at Waimate.

1897-1899: Rev. Robert Raine at Waimate.

1899-1900: Rev. John Nixon at Waimate.

1900-1901: Rev. Samuel Barnett at Waimate.

1901-1903: Rev. Joseph Carlisle, home missionary at Waimate.

1903-1907: Rev. Joseph Sharp at Waimate.

1907-1911: Rev. John Harris at Waimate.

1911-1913: Rev. James Guy at Waimate.

PRIMITIVE METHODIST ORIGINS

PRIMITIVE METHODISTS were in one sense regarded as the 'poor relations' of Methodism but with a zeal for prayer and preaching which earned them the nickname of THE RANTERS, they established themselves in New Zealand only 32 years after they had formed their own Connexion in England.

Strictly speaking Primitive Methodism was not a split from Wesleyan Methodism, but a separate growth originating in the Midland Counties at the beginning of the nineteenth century. To name actual founders is difficult, but Hugh Bourne and William Clowes usually share the honour. It is said that the desire for a whole day of prayer was encouraged by glowing accounts of Camp Meetings in American Methodism, and a visit from Lorenzo Dow, an eccentric American Methodist evangelist in the spring of 1807 paved the way for its realisation.

Wesleyan Methodism considered these meetings highly improper in England, and the first class of ten formed at Standley on March 14, 1810, became the nucleus of the Primitive Methodist Church which was formed by a union of the Camp Meeting Methodists and the "Clowesites" on February 13, 1812.

DOCTRINE

THE CREED of the Primitive Methodist Church was embodied in a 'Deed Poll' which was enrolled in His Majesty's High Court of Chancery on February 10, 1830. Part of it reads:

"12. Secondly, that the religious tenets or doctrines, professed and believed by the members of the said Connexion, have been and shall be, the Innocency of Man in his first state, the Fall of Man, General Redemption by Jesus Christ, Repentance, Justification of the ungodly by faith, the Witness of the Spirit, Sanctification by the Holy Spirit, producing inward and outward Holiness, the doctrine of the Trinity, the proper Divinity of Jesus Christ, the Resurrection of the Dead, the General Judgment, and Eternal Rewards and Punishments: These being the same doctrine as were believed and taught as aforesaid, by the said John Wesley deceased, and which are set forth in the said notes on the New Testament, and the first four volumes of his sermons."

NEW ZEALAND MISSION ESTABLISHED

The Rev. ROBERT WARD together with his wife and children, sailed from Gravesend on May 3, 1844, in the ship 'Raymond', arriving in New Plymouth on August 29. The missionary began his work on Sunday, September 1, by a house-to-house visitation. At two o'clock in the afternoon he took his stand on the Huatoki bridge in the centre of the town, with a chair for his pulpit, and preached from "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

The service was still proceeding when the afternoon worship of the Bible Christian Church concluded. Several of the Bible Christians gathered round the preacher and, coming to the conclusion that his doctrines were in harmony with their own, felt themselves in heart accord with his work. A week later was formed the first Primitive Methodist society class south of the equator. There were four members.

When Mr Ward died in Wellington on October 13, 1876, he was survived by his wife, seven sons and four daughters. The eldest, Robert, became a judge of the Native Land Court at Wanganui. Frederick was a minister of the Primitive Methodist church for a time, and then became a leading Australian journalist. The Rev. Josiah Ward and the Rev. Charles Ebenezer Ward were ministers. The former founded Primitive Methodism in Timaru, and was succeeded by his brother Charles.

ESTABLISHED IN TIMARU

Primitive Methodism was established in Timaru with the coming of the Rev. Josiah Ward in October 1873. He expected to be in Timaru for a couple of months only but returned in the New Year as the first minister. During the three years of his stay the cause was firmly established.

It was during his ministry that the pioneer Primitive Methodists in Waimate carried on their services with occasional assistance from Timaru, and gathered around them a band of warm-hearted people.

WAIMATE SOCIETY FORMED

According to Guy and Potter's "Fifty Years of Primitive Methodism in New Zealand," Waimate is first mentioned in a brief note in the "New Zealand Primitive Methodist Messenger" for January 1876, which states, "Our people in this rising little township formed themselves into a society, and are holding meetings for praise and prayer. They desire the services of a minister, and to be constituted in connection with Oamaru, a separate circuit."

According to Johannes Andersen's "Jubilee History of South Canterbury", the first service was held in the Temperance Hall on September 27, 1875.

OAMARU AND WAIMATE STATION FORMED

At the District Meeting of 1876, when their request was granted, among the new stations formed that year appears the name of Oamaru and Waimate with a minister to be obtained.

Nine months later, Waimate was reported to have a fair congregation, a school of over 50 children, and had bought an excellent site of land for a church. This would be what is now 4 Harris Street, the church built in 1880 now being the Waimate Historical Museum.

Prayer meetings were held in the house of Mrs Goldsmith. Among those who supported the services were George Fow (senior), William Smith, George Bishop (senior), John Hiron, Benjamin Berry, E. W. Hall, William Dumper, Charles Wheeler, Henry James, Nathan Mines, John Arnold, James Bailey and A. Mann.

FIRST APPOINTMENT

Early in 1877, Mr William H. Puddicombe with his family removed from Dunedin to Waimate. Mr Puddicombe was an energetic man, an earnest speaker, and his arrival greatly strengthened the hands of the workers. A revival broke out, during which a large number of persons expressed conversion.

The first Quarterly Meeting was held on June 25, 1877. There were 41 members of the society. Later Mr Puddicombe became a hired local preacher, his labours were much blessed, and at the prayer meetings held in Mrs Goldsmith's house, many persons professed to find salvation. An increase of 14 members was reported on September 3. A society tea was held attended by about 100 persons. A Mr Locke presided at the harmonium.

The Station plan for the succeeding quarter contained the names of Messrs W. H. Puddicombe, William Dumper, E. W. Hall, George Fow, together with Edwin Hunt and E. Goldsmith. Others taking an interest in the work were Elisha Pinnell and Alfred Doel.

Services were held in the Temperance Hall in Shearman Street. Mr E. W. Hall was Sunday School superintendent, and also station steward. In October 1877 the society extended its operations to Oamaru.

OAMARU MISSION

Mr Puddicombe held a mission in Oamaru in October 1877 and was successful in opening a society there. The Society worshipped in the Waitaki Hall, Thames Street, and was supplied with preachers from Waimate, and Mr R. Amies from Kakanui. The Oamaru society was represented by four delegates at the Quarterly Meeting held in Waimate on December 3, 1877.

The Society also reported 14 members, and prospects were so good that the district meeting was requested to place a minister at Oamaru at once, his support being guaranteed.

Among the earliest official members were Messrs R. Amies, V. Bond, H. Wilson, J. Kear, S. Rusbatch and H. Constantine.

NEW ZEALAND MESSENGER.

OAMARU AND WAIMATE STATION.

PLACES.	TIME	APRIL.				MAY.				JUNE.				PREACHERS' NAMES.	
		7	14	21	28	5	12	19	26	2	9	16	23		30
OAMARU, Wear-street Hall	10.0	6	6	6	13	6	13	17	6	RM	13	6	6	6	1. W. H. Puddicombe
Morning Class	11.0	1-13	4	7	18	6-13	5	1B	2	RM	3	8	7-13	1B	2. W. Dumper
" Service	6.30	1	4	7	1	6	5-19	1	2	1L	3	8	7	1	3. E. Hunt
Evening Service	2.30	1						1		RM				1	4. G. Fow
Sabbath School															5. E. Goldsmith
Monday Class and Prayer															6. R. Amies
Meeting	7.30	6	6	13	18	6	6	6	13	18	6	6	13	18	7. D. R. Buckingham
Thursday Cottage Prayer	7.50	13	18	6	13	13	18	13	6	13	13	18	6	13	8. W. Smith.
Meeting	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	EXHORTERS.
WAIMATE, Temperance Hall															9. C. Wheeler
Morning Class	9	4	2	4	4	2	4	4	17	8	4	2	4	4	10. E. Pinnell
" Service	11	3	1-12	1-9	6-11	RM	18	2-10	1-B	8	1	1	1	4	11. A. Maun
Evening Service	6.30	8	1	1	6	1L	1	3-5	1	8	1	1	1	7	12. A. Doel
Sabbath School															13. W. Grant.
Adult Class	2	8	1	1	8	RM	1	8	1	8	1	1	1	8	PRAYER LEADERS.
Ladies' Sewing Bee	2	8	1	1	8	RM	1	8	1	8	1	1	1	8	14. J. Hiron
Monday Afternoon Class	3	5	5	1	5	5	1	5	5	1	5	5	1	5	15. G. Bishop
Tuesday Cottage Prayer															16. B. Berry
Meeting	7.30	14	16	9	10	15	17	12	5	11	14	16	2	9	17. C. Dumper
Friday	7.30	15	17	12	11	14	16	9	8	10	15	17	5	12	18. A. Gray.
															AUXILIARY.
															19. J. Oliver.

For References and Notices see page 23.

This Preachers' Plan was published in "The New Zealand Primitive Methodist Messenger" of April 1878.

OAMARU AND WAIMATE STATION

The "New Zealand Primitive Methodist Messenger" in addition to publishing the quarterly preachers' plan in full covering April to June 1878 lists also the station officials at the time.

PREACHERS: William H. Puddicombe, William Dumper, Edwin Hunt, George Fow, E. Goldsmith, Daniel Ransom Buckingham, William Smith, and for Oamaru, R. Amies of Kakanui.

EXHORTERS: Charles Wheeler, Elisha Pinnell, A. Mann and for Oamaru, W. Grant.

PRAYER LEADERS: John Hirons, Benjamin Berry, George Bishop, C. Dumper and at Oamaru, A. Gray.

AUXILIARY: J. Oliver.

STATION COMMITTEES: All the Preachers on the plan, Exhorters, and Messrs Henry James, Nathan Miles, John Hirons, George Bishop, Benjamin Berry and at Oamaru, H. Wilson, S. Rusbatch and A. Gray.

FINANCE COMMITTEE: Oamaru: Messrs R. Amies, H. Wilson, S. Rusbatch, A. Gray, V. Bond and W. Grant (secretary). Waimate: Messrs W. H. Puddicombe, William Dumper, Edwin Hunt, George Fow, Daniel R. Buckingham, William Smith, George Bishop, E. Pratt and Alfred Doel (secretary).

CLASS LEADERS: Oamaru: Leader, R. Amies, assistant H. Wilson. Waimate: Leader, G. Fow, assistant W. Dumper; Leader, E. Goldsmith, assistant, W. H. Puddicombe.

STATION STEWARD: William Dumper.

SOCIETY STEWARDS: Oamaru, S. Rusbatch; Waimate, William Smith.

CHAPEL KEEPERS: Oamaru, W. Grant; Waimate, John Hirons.

In addition to the Station plan and the list of officials, the following information is also given.

REFERENCES (in plan): S. Sacrament; B. Baptism; L. Love Feast; RM. Revival Meeting; T. Renewal of tickets; CA. Chapel anniversary; SA. School anniversary; CM. Camp meeting.

Oamaru Sabbath School picnic—Good Friday.

Oamaru church soiree and public meeting—May 20th.

Next Quarterly Meeting in Wear Street hall, Oamaru, Saturday, June 1, 1878 to commence at 10.30 a.m.

A Temperance Meeting to be held in the evening to commence at 7.30.

Tickets of church membership to be renewed—Oamaru, May 19th, Waimate, May 26th.

Revival Meetings: Oamaru, June 2nd 1878; Waimate, May 5th, 1878. In each case there were morning preachers, and afternoon preachers named with Mr Puddicombe to conduct an evening Love Feast—each revival meeting to commence at 10 a.m.

A week of special prayer, appointed by the District Meeting to commence April 28th, 1878.

Of special interest is the fact that the Oamaru Sunday School picnic was planned for Good Friday. Such 'holy days' were not held in high regard by the so-called non-conformist denominations. The Sabbath alone was instituted by God himself, and the others were man made.

A LOCAL CAMP MEETING

A CAMP MEETING was held in Waimate on Sunday, February 27, 1878 on the church section. A report states, "We processioned the principal streets of the township, and seven short but impressive sermons were preached by our local Brethren and Sister Goldsmith to good congregations, upon our own section, near the public library, where we hope soon to erect a Primitive Methodist Church. In the evening we held a public Love Feast, the Temperance Hall being literally filled to overflowing. Much good was effected through the camp meeting and love feast, besides removing the prejudices from the minds of many old colonists against Camp Meetings. The friends who came from Timaru and Oamaru to see what a Primitive Methodist Camp Meeting was, declared it a success."

OAMARU CIRCUIT

It seems that about this time the name Waimate was dropped from the name of the circuit, to be revived again in 1892. On October 8, 1878, the Rev. Charles E. Barley and Mrs Barley arrived at Oamaru from England to take charge of the mission. About the end of the year, preaching services were commenced at South Oamaru. At the District Meeting of 1879, the name of the station was altered to Oamaru, with Mr Barley, for its minister; and Waimate was made a branch, for which a minister was to be obtained, Mr Barley meanwhile visiting it once a month.

CHURCH BUILT AT WAIMATE

It was during Mr Barley's ministry at Oamaru that the Harris Street Church was built in Waimate. The foundation stones, two in number, were laid by Mr John Manchester, as mayor of Waimate, and Mr W. J. Black. Mr Manchester was one of the founders of Wesleyan Methodism in Waimate, and one of the leading local preachers.

A newspaper report says that at least 300 persons were present, and that "a very impressive sermon was preached by one of the clergy, and hymns etc. were sung." A bottle containing a copy of the Waimate Times newspaper with several religious papers and coins of the realm, was placed under the stone. This ceremony took place at 4 p.m. on Sunday, July 11, 1880.

A somewhat humorous sequel was revealed sometime later. When the hands assembled at the adjacent "smithy" the next morning, the sledge hammer was nowhere to be found. The boy was sent to search the precincts, and found the tool lying alongside the foundation of the new church, some robber, tempted by the jingle of coin of the realm dropped into the cavity of the stone, having broken the stone work in order to get the money out. History does not say whether the money was replaced or the thief captured.

The only reference to the actual opening of the church is a short note in the Oamaru Mail which says, "Our fifth place of worship, the Primitive Methodist Church was opened on Sunday." That would be December 19, 1880. The other places of worship would be the Wesleyan church (1865), Anglican (1873), Presbyterian (1874), and the Roman Catholic Church (1877).

REV. CHARLES E. BARLEY, 1878-1881

This gentleman had a short and remarkable career. Early in October 1878, he and his wife, from England en route to Oamaru arrived at Dunedin, and then took charge of the mission at Oamaru on October 8, 1878. During his three years he saw the Reed Street Church in Oamaru opened, and also the Waimate Church opened in December 1880. Preaching services were also started at South Oamaru.

For some months during Mr Barley's ministry, Mr John Staples, who had formerly been a hired local preacher at Greendale, laboured at Waimate and the society continued to prosper.

In 1881, Mr Barley was stationed at Dunedin II (Dundas Street) 1882-85 at Thames, and in 1883, was chairman of the District Meeting in Auckland. Then in 1885 he joined the Wesleyans, serving three years at Mahurangi, and then shortly after his appointment to Hawera, died in 1888, at the early age of 37.

REV. JAMES CLOVER, 1881-83

In 1881, the Rev. James Clover succeeded Mr Barley at Oamaru, and Waimate was left without ministerial supply save an occasional visit by Mr Clover. Nevertheless, at Waimate the trustees by a special effort, paid off a portion of their trust debt, while the services of the local preachers were so much appreciated that the church was nearly filled with worshippers, and from 30 to 40 persons attended the Sunday morning class meeting. Guy and Potter say, "The year 1882 was one of diligent labour, and was not without success."

It is apparent that during this period Oamaru was regarded as the back-bone of the circuit. On Sunday, November 19, 1882, Mrs Judge Ward of Timara conducted two services at Oamaru. The interest was so great that she remained and addressed meetings on the Monday and Tuesday following. These addresses resulted in the restoration and conversion of about 30 persons. Mr Clover brought a successful ministry to a close in 1883. During his stay he successfully re-missioned South Oamaru, and laid the foundations of a permanent society. The station also enjoyed spiritual and financial prosperity.

REV. THOMAS SADLER, 1883-1884

Here again it seems that the main emphasis was on Oamaru. It is said that Mr Sadler heartily entered into the plans of his predecessor. Open air services were held regularly, in which he met with considerable opposition but "the blessing of the Lord was upon the workers."

By the end of the year, Mr Sadler was able to report a number of genuine conversions, and a hopeful spirit amongst the people. During 1884, a small church was built at South Oamaru, which gave stability to the society in that district. For the record, the workers in the mission at that time were Messrs R. Amies, C. Matthews, James Olds, J. Olds Jnr., W. Pygall, S. Rusbatch, H. Wilson, A. Baker, C. Adams and W. H. Frith.

TEMPORARY APPOINTMENTS

In Dr James T. Pinfold's lists of circuits showing the names of ministers who have travelled in each circuit, the years 1884 to 1892 are shown as "Vacant", that is for both Oamaru and Waimate.

Nevertheless, it would appear that the Connexion did not neglect either place, and every endeavour was made to keep at least one agent either at Oamaru or Waimate.

At the District Meeting of 1884, Mr Robert Freeman of Dunedin was appointed to Waimate as a candidate for the ministry. Mr Freeman was a young man who for some years had been a member of the Dundas Street Church. He was a man of high principles, and had been a very useful worker in the Station. For a year he laboured with zeal, and secured the confidence of the people. The following year he was appointed to Oamaru, and Waimate was left to its own resources again. In 1886 he withdrew from the position of a candidate for the ministry, and settled down to secular life. Eventually he died of typhoid fever.

MR THOMAS HARWOOD LYON

The next year, 1886-1887, the supply at Oamaru was Mr T. H. Lyon of Auckland, as a hired local preacher. He filled the position with so much acceptance, that he was received as a ministerial probationer and appointed to Thames Station, where he stayed for two years, subsequently serving the Connexion with distinction in places as far apart as Auckland and Bluff.

REV. JESSE BOOTHROYD

Mr Boothroyd had quite a career with the Primitive Methodist church, and is remembered mainly for his long service as a layman at Timaru. He came to Oamaru from Geraldine, stayed for a year, and was then sent to Ashburton where he stayed for two years. In 1890 he resigned from the ministry, and served as a layman at Timaru right through to the building of the Woodlands Street church and into the church union period, when he was still listed as a local preacher.

MR THOMAS ELLIS JONES

Mr Jones was a hired local preacher for a short time in 1888. He had previously served Timaru as such. He went to Australia early in 1888 and left Oamaru without a minister. Meanwhile the local preachers kept the pulpits supplied with such help as they could command. Waimate received a quarterly visit from the Timaru minister.

Guy and Potter state, "For the next two years, as there were no ministers available, it was arranged for the Geraldine and Timaru ministers to visit Oamaru occasionally, and for similar assistance to be rendered to the Church at Waimate."

REV. WILLIAM COOMBS WOODWARD

Among the ministers who rendered assistance along these lines, an impression must have been made by the Rev. W. C. Woodward who was stationed at Geraldine from 1893 to 1894, and at Timaru from 1891 to 1893, and again from 1899 to 1901.

It seems that in 1901 the Conference appointed him to Timaru for a further year, but he resigned owing to ill-health. He last preached at Timaru on March 3, 1901 and died on September 27, 1901. Conference minutes show that he was buried "at sea".

We quote the following from the Waimate Advertiser dated December 7, 1901. "A memorial service to the late Rev. W. C. Woodward was held in the Primitive Methodist Church on Wednesday evening (December 4) when the Rev. Ward preached to a fair gathering from the text "Blessed are the dead that die in the Lord". At the close of a thoughtful address the Rev. gentleman made reference to the valuable work done in the church by Mr Woodward and of his serious efforts to forward the cause of temperance and prohibition. The late Rev. W. C. Woodward was born in Islington, London, on July 14th, 1864, was brought up in the colony, and entered the Primitive Methodist ministry in 1890."

Guy and Potter further add "This arrangement was highly unsatisfactory to the Connexional authorities, but as there was a lack of ministers no other could be made. To the honour of the members of both places, be it said that they remained loyal to the Connexion, and did their best to keep the Societies together until a preacher could be sent them."

MR. WALTER HARRIS

The District Meeting of 1892 re-arranged the Station as WAIMATE and OAMARU, and appointed Mr Walter Harris, circuit missionary to take charge. Mr Harris had previously served in other circuits, and remained in Waimate for three years.

Mr Harris took up his residence in Waimate, and under his earnest labours and judicious management a more prosperous career opened up to the churches. A ten days' mission, conducted by Mrs Wright of Wellington, resulted in the conversion of sinners, and in much blessing to the Society at Waimate.

It is recorded that the church at Reed Street, Oamaru, had been sold several years previously, and Waimate and South Oamaru remained the centres of the work.

A PARSONAGE IS BUILT

At the conclusion of Mr Harris's ministry, the Rev. James Clover was appointed in 1895 for a second time in the circuit, but this time at Waimate instead of Oamaru. Until church union in 1913, all subsequent appointments were to Waimate.

Following Mr Clover came the Rev. Robert Raine who stayed for two years. During his ministry a parsonage was built at the corner of Parsonage Road

and Exeter Street. The property comprised over half an acre of land, was sold in 1916, and subsequently sub-divided. The parsonage building itself was on what is now known as 2 Exeter Street.

The trustees were Elisha Pinnell, George Fow, Benjamin Berry, Daniel Ransom Buckingham, George Neil (secretary) and Ernest Cumming. Two other names, Charles Wheeler and Walter Hawkins are shown as resigning. A Thomas Julian is also mentioned on the original list. The trustees were registered in 1897, and the parsonage built in 1898.

A CRISIS OVERCOME

Events in 1901 seem somewhat confusing. Apparently the Rev Samuel Barnett served in Waimate from March 1900 and later intimated that it was his intention to move on in March 1901. In January 1901 his resignation was received, and it was decided that he be allowed the use of the parsonage until he could "re-arrange" or a new minister come.

From that point the appointment to Waimate was vacant, and it seems that money had to be raised to pay a deficiency in Mr Barnett's salary. The fact that the Station committee meeting of February 20, 1901 was under the chairmanship of the Rev. C. E. Ward of Christchurch, indicates that the Connexion took a serious view of the situation.

Meanwhile it was decided that Mr David Buckingham be asked to fill the pulpit till further arrangements could be made, and that South Oamaru be asked to "do the best they can".

At a later meeting on May 14, over which Mr Ward again presided, it was agreed that Mr Buckingham be paid 10/- per Sunday when he preached either in the country or town, whilst there was no minister.

It appears from the minutes that a Mr Harle from Dunedin conducted a mission, and that about that time the Rev. Joseph Carlisle arrived as a Home Missionary appointment to the station.

A CHURCH UNION MOVE

The question of union of the Wesleyan Methodists, the Primitive Methodists, the United Methodist Free Churches and the Bible Christians came up for consideration in 1883. The General Conference of the Australasian Wesleyan Connexion rejected the proposal which was not raised again until 1892 when the initiative for union was taken by the Primitive Methodists but this also failed.

On April 1, 1896 union took place between the Wesleyan, the United Methodist Free churches and the Bible Christians, but the Primitive Methodists did not join in the negotiations.

The question of union between the Wesleyans and Primitive Methodists must have been of interest to Waimate, as the Waimate Advertiser of January 16, 1902 records the following proceedings of the Conference just concluded at that time:

"CHURCH UNION REJECTED"

"Never in the history of the Primitive Methodist Church of this colony has there been such a debate in annual conference as the one just closed upon the question of Methodist union. The discussion began on Friday morning, and was continued at each session until today (Tuesday) at 6.30 p.m. Able speeches were delivered on each side during the four days' discussion. Mr D. Goldie in moving his resolution, and in his reply, spoke for three hours and fifty minutes.

"After several amendments had been voted upon, the following was the final decision of the Conference: That this Conference heartily reciprocate the kindly spirit of the Wesleyan Methodist Conference of New Zealand in again inviting us to consider the question of union: We do not see our way to accept the present basis, and no concessions are offered, and distinctive principles of our church are sacrificed; but we affirm our willingness to consider union with a view to the formation of a Methodist Church of New Zealand in the direction of the basis drawn up by the joint committee of the four Methodist churches in the colony in 1884, and as inasmuch as this question has not been formally brought before the notice of our officials, we submit the question and our findings thereupon to the March Quarterly Meetings for approval or otherwise; and, further, that a committee of six be appointed by this conference to prepare a statement to be submitted to the Quarterly Meetings.

"The voting was 45 in favour of the motion, and 22 against."

When the Waimate Quarterly Meeting, as directed by the conference, considered the matter on March 4, 1902, six voted against the union, and none in favour. The meeting consisted of George Fow, Joseph Carlisle, Benjamin Berry, Elisha Pinnell, E. D. Wilson and Enos Bishop.

REV. JOSEPH CARLISLE

Mr Carlisle's name first appears in the minute book as chairman of the Quarterly Meeting of July 22, 1901. Leading officials at this time were E. Pinnell, G. Fow, B. Berry, E. Bishop and A. Tregoning. The circuit had 50 members at the time.

Apparently he stayed as a Home Missionary at Waimate till March 1903 when he was transferred to the West Coast.

He was an earnest speaker and apparently a little too forthright for some of his congregation which led Mr Benjamin Berry to lay a complaint against him. The September 1902 Quarterly Meeting records:

"That the complaint made by Mr Berry against Mr Carlisle for being too personal in the pulpit be ruled out of order, and that there is no room for such complaint, and that we place full confidence in Mr Carlisle."

In December he was invited to remain another year, "Oamaru having written to that effect."

Mr Carlisle returned to Waimate early in 1905 and was placed on the plan as a local preacher. He immediately succeeded Mr E. D. Wilson as Sunday School superintendent. Mr Wilson was appointed organist. Mrs Carlisle was later received as a member.

In March 1908 Mr and Mrs Carlisle's name were removed from the roll as he had once again become a Home Missionary.

It was about this time that his sister Miss Emily Annie Carlisle's name appears in the church minutes as auditor. Shades of women's liberation! She is subsequently described as "auditress". Henceforth she served the church until the union of 1913.

THE TEMPERANCE CAUSE

Methodists were assumed to be total abstainers and were always to the front of the fight in the days when prohibition was a burning political issue. In Waimate this was no exception. We know that the Wesleyan and Primitive Methodist ministers joined forces in the struggle. The Primitive Methodist church did not hesitate to suspend membership of followers who did conform to this standard.

One of the most ardent temperance reformers of the time was Sir William Fox, four times premier of the Colony, and a regular worshipper at the Sydney Street Primitive Methodist church in Wellington. William Gisborne says of him that aggressiveness was the law of his nature. He was impetuous, vehement, unrivalled in sarcasm and in force of invective, and always eager for the fray. He had at his command, eloquence, humour, political knowledge, debating power, and all the artillery of attack.

This extract from a report of a speech delivered by the Hon. William Fox in the Timaru Primitive Methodist church on December 11, 1877 seems to confirm Gisborne's impression of him.

"He had been told that temperance was not Scriptural, and that there was no total abstinence mentioned in the Gospel. This he would refute by saying that there was nothing in it but total abstinence. It was said in it, 'If thy right hand offend thee, cut it off.' That was nothing but downright, absolute, total abstinence. It was also laid down by St Paul that we were not to consider what would injure ourselves alone, but what would morally injure our neighbours. He had said, 'It is neither good to eat flesh, nor to drink wine, nor anything whereby your neighbour stumbleth,' and again, 'I will bear my brother's burden'. The way you could bear your brother's burden was by assisting him, and sympathising with him, and that was the way the total abstainers were doing, and their actions were quite consistent with the contents of the Bible.

"David's heart thirsted for drink from the well of Bethlehem, and three of his noble captains rushed in among their enemies, and brought it to him at the peril of their own lives. And yet David only poured it out on the ground as a libation to God, because it had been bought at the peril of the lives of those captains. This was another illustration, and yet here were drinkers drinking what has created a greater amount of crime and misery, and destitution than all wars, pestilence and famine, since the creation of the world. He felt confident he was working in conformity with the teachings of the Bible, and that temperance was written in words of fire in every chapter of it."

Truly there were Giants in those days—even if they were called Ranters.

CHURCH MUSIC

We are inclined to take organists, choirmasters, choirs, music and singing for granted when thinking of Methodists churches in general. Singing is a Methodist tradition, and unfortunately the history of this aspect of church activity at Harris Street is sketchy.

We know that a Mr Locke presided at a harmonium at a tea meeting in 1877, and that in 1899 the Quarterly Meeting accepted an offer by the Rev. Mr Raine "repaying the balance due on organ being four pounds on condition that the money be refunded within 12 months."

In 1900 the Rev. Samuel Barnett was his own choir conductor.

In 1901 a presentation was made to Miss Lewis for long and faithful service as organist. Then in May 1905 Mr E. D. Wilson was appointed organist, "and that steps be taken to increase the efficiency of the choir."

In September Messrs Pinnell, Tregoning, Wilson, Carlisle and Sharp were appointed as a choir committee to attend to all choir business. Then the following March Mr Wilson was thanked for his services as organist.

In March 1906 it was resolved that the choir committee be requested to wait on Mr Tinkerman with a view to his becoming organist, but nothing else is known until September 1910 when Miss Rose Addison was appointed organist and Mr H. Bishop choirmaster.

How long this arrangement lasted we do not know, for in January 1912 we find that Miss Alice Addison is asked to accept the appointment as organist for the evening service with Miss Bishop continuing as morning organist. At the final Quarterly Meeting in 1913 Miss Bishop was thanked for her services as organist for church and Sunday School.

SUNDAY SCHOOLS AND YOUTH

As with choir and church music, records of Sunday School and youth work are scanty, but there is every reason to believe that all through, such activities would be healthy.

In 1876, not long after the establishment of Primitive Methodism in Waimate, there was a Sunday School of 50 with Mr E. W. Hunt as superintendent, and it seems that when the church building was opened in December 1880, the superintendent was Mr D. R. Buckingham.

In 1898 there is a record of Misses Wheeler and Wilson as Sunday School visitors, and in that year Mr Baker was the superintendent. In 1901 Mr E. Pinnell was in charge for a while, and in 1904 Mr Loach resigned and was thanked for past services. Mr Edward Wilson was then appointed and Mr Joseph Carlisle took over in May 1905.

An interesting feature of Sunday School work was the mention of Maytown whose name was altered to Crouch in 1906 "where there was a Sunday School". This school was mentioned again in 1911, and in 1913 arrangements were made whereby a number of young people became members of the Senior Bible class in Waimate.

Miss Emily Carlisle was a Bible Class leader, and it is known that there

were thriving Christian Endeavour societies. In 1910 the death of Mr A. Trengon is noted with reference to his having been superintendent of the Sunday School, and president of the Christian Endeavour Society. Mr Pinnell again became superintendent.

Sunday School anniversaries were held regularly every year, and it can be taken that over the years there were many teachers and officials whose names are now forgotten who have rendered yeoman service in the cause of youth. Sunday Schools in those days were well attended.

The minutes of the last Quarterly Meeting in 1913 were signed by Miss M. E. Bishop as Sunday School secretary and organist.

COUNTRY PREACHING PLACES

Strangely enough, Guy and Potter do not mention any preaching places other than Waimate, Oamaru and South Oamaru, but expansion into the country could be a later development, as minutes would indicate.

Services were held at Hannaton in 1899 when Mr Nixon was directed to interview the Wesleyan officials about continuing monthly afternoon services as they were about to build a new church. This would be the present Nukuroi church.

Primitive Methodist services were held in the new church until 1907 when the Wesleyans withdrew permission to carry on. Services were then held in the Hannaton school but were discontinued in 1908 through lack of preachers. Mr Kearton was society steward at Hannaton for a time.

Other places mentioned are Waiho, Kapua, Marua, Waituna, Hallelujah Lane and Maytown. In 1906 it was decided "That the name of Crouch be placed on the plan instead of Maytown being the correct name of the place where the Sunday School is held."

Hook came on to the plan in 1906. In 1908 it had a membership of two with 30 hearers, and is the one 'preaching place' handed over to the union church in 1913. Mr A. Adamson is named as society steward.

A QUAIN RESOLUTION

Obviously when any organisation establishes itself on the other side of the world it is in control of the parent body until it is strong enough to stand on its own feet. The Primitive Methodist Church would be no exception, and apparently there was a move to make the final break about 1905.

Whatever may be the background, the following resolution was passed by the Waimate Quarterly Meeting on August 28, 1905:

"The following resolutions were passed re Division of District (proposed legislation for next Conference).

1. That we do not agree with the principle of the legislation for the following reasons: (1) We consider that we are not sufficiently strong numerically and financially to bear the strain that it would necessarily impose.
2. In the course of a very few years union in Great Britain will in all probability be consummated with the minor Methodist Churches, for anyone with half an

we can see that many of our strongest and most influential ministers and laymen are pronounced unionists, almost at any price. If we become an independent Conference we shall be legally cut off from the Home Authorities, with the trifling surrender value of our Superannuation Funds etc. with a number of aged ministers to provide for and younger brethren moving in the same direction. What, and where, then shall we be? If we remain as a district simply we shall continue to be an integral part of British Methodism, whether Primitive Methodism or United Methodism, and the Authorities will not be so likely to withdraw from us, as if we were to become an independent Conference. Our humble opinion is that we had better let well alone, and bide-a-wee and continue to cling to our mother's apron string a while longer, at least until the solidarity of our Church in the colony cannot be doubted."

TRANSFER OF ALLEGIANCE

As the four Methodist Churches had identical doctrines, and moves for Church union as far as the Primitive Methodists were concerned did not consummate until 1913, some Primitive Methodist ministers did not wait till then, but transferred their allegiance to the larger body of Wesleyans meantime.

We have already seen that the Rev. Charles E. Barley, the first Primitive Methodist minister at Oamaru joined the Wesleyans in 1885 but did not live long enough to make his mark in the new Connexion.

The outstanding example of this trend was the Rev. Josiah Ward who was the son of the Rev. Robert Ward, Primitive Methodism's pioneer missionary in New Zealand. Josiah Ward was also the pioneer of the church in Timaru, and therefore by inference of Waimate. He joined the Wesleyans in 1885 and died in 1926, having lived to see the union of the two bodies in 1913 and the establishment of what is now the Methodist Church of New Zealand.

The Rev. Frederick W. Boys who was stationed at Timaru from 1893 to 1894 joined the Wesleyans in 1901, resigning from the ministry in 1919.

The Rev. William Tinsley was a Primitive Methodist minister at Auckland 1873-1878 and at Christchurch in 1878-79. He joined the Wesleyans in 1879 and was stationed at St Paul's in Waimate 1902-6. He was a contemporary of the Rev. Joseph Carlisle who joined with him in a strenuous prohibition crusade.

CHURCH UNION CONSUMMATED

Union between the Methodist Church and the Primitive Methodists was consummated on February 6, 1913 when the annual conferences of the two bodies and then a united conference was held in Wellington.

The vote for church union in the Waimate and Oamaru circuit took place on March 17, 1912, the voting being:

Waimate	For	14	Against	10
South Oamaru	For	10	Against	0
		—		—
Total		24		10

To confirmed unionists, Waimate must have appeared a tough nut to crack.

FINAL QUARTERLY MEETING

The final Quarterly Meeting was held on March 4, 1913, with an adjournment on April 8, 1913. The following are extracts from the minutes:

Present on March 4th were Rev. J. Guy, Messrs G. Fow, E. Pinnell, and Misses E. A. Carlisle and N. Bishop.

That we place on record our hearty appreciation of Miss Bishop's faithful and valued services as organist for the church and Sunday School, services rendered under varied circumstances, with ready cheerfulness, and without thought of thanks, and which we value very highly.

That we place on record our heartiest appreciation of the valued services of Rev. J. Guy.

That we place on record our high appreciation of Miss Carlisle's services as collector of the Sustentation Fund, and the very important work she has done for the past years as leader of the Young People's Bible Class, and we trust that in years to come it may be her joy to see the results of her faithful labours in the characters and lives of the young people who have come under her influence.

These minutes were signed by J. Guy as chairman and E. A. Carlisle as secretary.

Present on April 8th were Rev. J. Guy, Messrs Pinnell and Champion and Misses Carlisle and Bishop.

That Mr E. Bishop's resignation as a member of the church be received with regret. Mr Pinnell, Mr Champion and Miss Bishop also intimated that they did not intend to join the Union Church.

That we place on record our appreciation of the Local Preachers who have supplied our pulpit, coupled with the name of the Rev. A. S. Morrison.

That we place on record our gratitude to Almighty God for the ministry of the Gospel in the church throughout the past years, and for the good which has been accomplished.

That our hearty thanks be extended to the members of Quarterly Meeting and all officials for their zealous services.

That the pulpit Bible be given to Mr Pinnell as a keepsake.

That the matter choir hymnals be left in the hands of Miss Carlisle and Miss Bishop.

That we recommend to the trustees that the organ be used for the Bible Class under the supervision of Miss Carlisle.

That we recommend to the trustees that the church clock be sold to Miss Bishop as a souvenir.

That the minutes be read and confirmed and signed by all present: J. Guy, Chairman; E. A. Carlisle, Secretary; E. Pinnell, Circuit steward; Richard Champion, Society steward, M. E. Bishop, S.S. Secretary and Organist.

THE FINAL CHURCH SERVICES

The last services held in the Harris Street church were on April 6, 1913 and were in the nature of harvest thanksgiving. A resolution was read out at both services inviting the worshippers to attend services at St Paul's thereafter. The church was filled to the doors for the evening service when the Rev. James Guy preached from "Man shall not live by bread alone." Special hymns and choir music were given, and Miss Holmes from Nukuroa sang "Come unto me".

At the evening service Miss Bishop, the organist was presented with handsomely bound copies of the Bible and Sankey's Songs and Solos. Mr Guy fittingly alluded to the discontinuance of the separate Methodist services and the fact that Miss Bishop had capably and willingly filled the position of last organist of the Primitive Methodist Church in Waimate.

FAREWELL TO REV. JAMES GUY

The following day, April 7th, a function was held to farewell Mr Guy and so to mark the discontinuance of services in the Harris Street Church.

Speakers were the Rev. Mr Guy, Rev. G. F. Stockwell, the Rev. A. S. Morrison, and Captain Whiteside, together with Messrs W. F. Cheverton, Meredith, Stewart and T. Brown.

The dominant note of the address by the circuit stewards was a hearty invitation to join in worship at St Paul's Methodist Church.

The Waimate Advertiser under the heading "After 33 Harvests. Last Primitive Methodist Thanksgiving. Farewell to Rev. Jas. Guy," reports, "After the singing of "God be with you," the meeting gave itself up to the delights of the Auction Room, Mr S. K. Martin putting a large assortment of harvest offerings under the hammer, and quitting every article at a good price. Solos were sung by Miss Holmes of Nukuroa."

NEW BEGINNINGS

It was decided by the United Methodist Conference that thereafter the Waimate Circuit of the newly formed Methodist Church of New Zealand, will include all the places in the present Methodist circuit, together with Waimate and the Hook of the Primitive Methodist circuit, with one married minister and one home missionary (preferably an accepted candidate for the ministry). A press report at the time said "This probably means that the Rev. J. Guy will leave Waimate, the Rev. G. F. Stockwell will preach at St Paul's and the Hook, and the student at Harris Street church and Nukuroa."

Harris Street was closed and there is a reference to a student by the name of Mr Collins preaching at St Paul's in May and being welcomed the following day at a harvest tea. The first list of stations of the new church lists Nukuroa as a Home Missionary, one wanted.

The final Primitive Methodist statistics for Waimate and Oamaru show two churches, one other preaching place, one parsonage, one minister, four local preachers, 48 members, attendance at public worship and Sunday School, 229.

The two churches would be Waimate and South Oamaru, and the other preaching place Hook.

Sunday School statistics showed three Sunday Schools, ten teachers, 11 scholars, with an average attendance of 87.

OBITUARIES RECORDED

Mr James T. Hughes one of Oamaru's first settlers and a zealous member of the Oamaru Society died on June 26, 1880 at the age of 65.

Mr James Olds, a trustee of the South Oamaru church and a local preacher died on August 26, 1891.

Mr Benjamin Berry, a society steward at Waimate for about 30 years died in 1909.

Mr George Bishop who served the Waimate society for over 28 years died in June 1908.

Mr A. Tregoning who had been choirmaster, Sunday School superintendent and church treasurer at Waimate died in September 1910.

In 1911 a letter of sympathy was sent to Mr George Fow on the loss of his wife who had rendered long and faithful service to the church since its inception.

PERSONAL NOTES

Mr Donald Hunt, currently circuit steward of the Waimate circuit is the great-grandson of Elisha Pinnell who was associated with the Primitive Methodist church almost since its inception, and was station steward (circuit steward) from 1903 until 1913.

Amy Pinnell married William Ely Tooley, who served as a local preacher, quarterly meeting member and conference representative. Mrs Mavis Boyce whose membership is with St Paul's is a daughter of William Tooley and grand daughter of Elisha Pinnell.

Misses Gladys and Ivy Kennard are grand-daughters of Daniel Ransom Buckingham.

Mr Harold Dempsey is a grandson of Elisha Pinnell and son of Miss Ruth Pinnell who married Frederick Dempsey.

Mr L. H. Buckingham, sometime session clerk of Knox Church is a grandson of Daniel R. Buckingham.

Mrs Nellie Bailey who has lived all her life in Waimate went to Sunday School in Harris Street.

By a remarkable coincidence Mrs Elsie Greenwood, wife of the author, is a niece of Rev. Joseph Carlisle and Mrs Emily Carlisle.

THE DECISIVE DECADE

AUCKLAND CENTRAL MISSION

by IAN F. FAULKNER

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THE DECISIVE DECADE

Some aspects of the development and character
of the Methodist Central Mission, Auckland,
1927-1937

Adapted from a Research Essay presented in partial
fulfilment of the requirements for the degree of
Master of Arts in History, University of Auckland,
1979

by
Ian F. Faulkner



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Finally, to the members of my family who worked in many ways to make my study-year possible, and particularly to Sonia who gave patient encouragement and practical help - without your help nothing would have been accomplished.

PUBLISHERS' NOTE

The Publishers gratefully acknowledge the ready co-operation of the author in consenting to some slight alterations in content and format, in order that the Essay might conform to the general pattern of the Society's Proceedings.

ABBREVIATIONS

Bd M.	Board of Management
H.M.B.	Home Mission Board
M.C.	Minutes of Conference
NZH	New Zealand Herald
NZMT	New Zealand Methodist Times

INTRODUCTION

At the beginning of 1927 the Alexandra Street Church slumbered and decayed in the heart of Auckland City. A young and energetic Home Missionary was appointed to this Church as a social officer to facilitate mission and social work. By the conclusion of a decade, the church, known as the Methodist Central Mission, was the centre of a vital and important social and evangelical outreach into the whole of greater Auckland.

What had brought about this change? Its birth pangs are obviously to be found in the depression, and the efforts of the Methodist Church to become involved in the enormous problem of providing relief for the unemployed. But its development through childhood and into the adolescence of the 'institutional era' can be attributed to the two Missioners, Reverends C.G. Scrimgeour and A.E. Orr.

The study which follows is subtitled: Some aspects of the development and character of the 'Methodist Central Mission'¹ 1927-1937.

It cannot purport to be a complete study of the work conducted from what is now known as the Methodist Central Mission. Rather it is a comment on aspects which have caught my imagination and for which sufficient information is available for comment to be made. It is hoped that what is written adds to the understanding, and allows for a reassessment, of some of the impressions that exist regarding what occurred.

I could have chosen to comment on such sensational aspects as the help given by Mr. Scrimgeour to Mr. Jim Edwards, a well known communist orator fleeing from the police following the 1932 riots, or on the more mundane activities conducted at the Mission, which one would expect to find as part of the regular life of any Methodist Church. Aspects such as these have not been commented on because they are covered in other publications.

Finally, while I am indebted to those who provided much of the information on which this study is based, the responsibility for what is written and the emphasis given in it is entirely my own.

1. For an outline of the official status given to what was generally known as 'the Central Mission', see appendix 1.

CHAPTER 1

'THE SCRIMGEOUR PERIOD'

At the 1927 Conference of the Methodist Church of New Zealand the decision was made to constitute the Alexandra Street¹ Methodist Church, along with two of its offshoots, the East Street and France Street Missions, as a Home Mission Station. This ratified the action already taken by the Home Mission Board in appointing Rev. Colin Graham Scrimgeour to take charge at Alexandra Street as from 1 January 1927. This action of the Home Mission Board was in response to the report of a commission to the Annual Auckland Synod of November 1926. The Synod in a remit to the 1927 Conference urged Conference to 'speedily... deal with the question of appointing a social officer... to organize and carry on mission and social work in the city'.

In this respect the Methodist Church was recognizing the need for an agent to facilitate social work in the city before the need for Church involvement was so recognized by other denominations. The Anglican City Missioner to gain some note during the depression of the 1930's Rev. Jasper Calder, was originally appointed solely as an evangelist to the central city. To fill his time he undertook some court work. It was not long before the extension of his court work into general social and relief work was to make the primary demand on his time.

Methodist work had begun at Alexandra Street, then known as Edwardes Street, on 16 March 1851. This was the first Primitive Methodist Church to be opened in Auckland, and though its membership fluctuated through the years the Primitive Methodist² concern for the working class remained most marked. For example, a library was established there, endowed by Mr. David Goldie, a prominent Auckland timber merchant who was a dominant personality at the Mission, and the people were urged to read.

This Primitive Methodist ethos of concern for the under-privileged in society, and for the working class in general, was not necessarily shared, or felt to the same extent by the Wesleyans, who had established a Church in Pitt Street.³ Primitive Methodism in Britain originated in a rebellion against Wesleyan Church authorities who had sought to veto the visit of an exciting American evangelist who had been invited to conduct "camp meetings". It grew as a movement, highly suspicious of ministerial control, but actively involved in seeking to meet the needs of working class people. Something of this feeling of prejudice between Wesleyan and Primitive Methodists appears to have spilled over into the New Zealand situation.

Notwithstanding this difference of ethos, Auckland Wesleyans were by no means backward in showing their concern for the common people.

Within the inner city area they had worked from the Helping Hand Mission in Freeman's Bay from 1885-1904, and the larger East Street Mission, with its seating capacity of 1200, from 1904 until the late 1930's. Both Missions had a strong evangelical base and a warmly evangelistic flavour, but the Helping Hand Mission had, in addition, a distinct orientation towards social work. The Helping Hand Mission was essentially a lay enterprise which began with the concern felt by members of the Pitt Street Church during the depressed times of the 1880's. In the manner of the Victorian period they considered it their

public duty to be involved in slum work and they centred their efforts on Freeman's Bay.

Deaconesses had been appointed to both these establishments to give help in needy homes. The Helping Hand Mission made the first appointment in the New Zealand Protestant Church of a Sister given to full time social and benevolent work. This was Sister Blakeley - Mrs A.C. Brown, who was appointed about 1886.

By the late 1920's the regular membership of these places of Methodist outreach had been declining and there were strong moves to close the Alexandra Street Mission and sell the property to the Salvation Army. In a similar move, the decision had also been made to sell the East Street Mission late in 1936. It was considered that if the plan to dispose of the Alexandra Street site was successful the next step was to be for Pitt Street to take over the work formerly conducted at Alexandra Street. This proposal was vigorously opposed by Rev. A.J. Seamer, Superintendent Minister of the Home Mission Department, who argued that Pitt Street had had lesser contact with the needy and unemployment, and that the Alexandra Street Mission should be retained as a centre for social work.⁴ It was as a result of his urgings, that the Auckland Synod appointed the commission which made the recommendations resulting in the establishment of the Auckland Methodist Mission in 1927.

Rev. C.G. Scrimgeour was appointed to work in a city which was already affected by the onset of what became the great depression. The Home Mission Board and the Conference made what must be viewed as a courageous decision in appointing to this work a young man who had little experience of the workings of the Methodist Church. He was not quite 24 years of age,⁵ and had only just completed his third year examinations as a Home Mission Probationer, after entering the work in 1923.

He describes himself as an 'accidental Methodist' who was drawn into the Methodist Church following the disquieting experience of witnessing the death of his mother and the cold perfunctory burial service performed by a minister of another denomination. He resolved that he should do something worthwhile with his life. This he had promised his mother on her death-bed, and he gained support in this from the Methodist Minister stationed at Paraparaumu. He accepted the basic creed of the Christian Church, but could not relate to what he saw as the narrow-mindedness of some people within the Church, particularly about doctrinal affairs. As a teenager he had been introduced to the works of Tolstoy by a work-mate, and he read and discussed the volumes he had access to with his friend. Tolstoy put into everyday language the Christian message as Scrimgeour understood it: a message and understanding of which the four months training that he had at Dunholme, the then Methodist Theological training establishment, did not change. This limited training, plus his work within three home mission stations, the last being at Kawakawa in the Bay of Islands, was all the experience he had had of the Methodist Church, and all their systems of operation.

The foresight and wisdom that Mr. Seamer showed in advising the appointment of Scrimgeour was shown in the energetic way that Scrimgeour threw himself into finding out what the needs of the unemployed and the down-and-outs were, and in initiating the methods

of alleviating the distress he discovered.

One such attempt to find out exactly what the conditions of the unemployed entailed was to gain for Scrimgeour a good deal of publicity. The story of his three days and two nights tramping the city in old clothes, with unwashed and unshaven face, in the company of Mr. L.C. Horwood, a theological student, was taken up by the major daily newspapers. The (Auckland) Sun described it as the means by which 'Mr. Scrimgeour and his friend...gained valuable knowledge... which was necessary for a Missioner to get to know what the men do and what they feel so that a definite line of action can be taken to alleviate distress.' The Herald subtitled its article 'Study of Unemployment' and continued to describe what had been discovered in the 'slums and by-ways of Auckland... in the search of first-hand information on the unemployed question.' Scrimgeour and Horwood discovered that the recipients of church welfare 'considered that the religious helpers of the poor were only parasites... and that the work of the missions and other charitable organizations afforded only temporary relief, that the unemployed evil is only suspended and that nothing definite is done.'

They were also surprised to discover that there was no talk about Bolshevism amongst the genuinely unemployed. Only the unemployable spoke about this subject. What the men really wanted was work and steady pay.

Unfortunately, this unorthodox, but genuine piece of research was misinterpreted by some within the Methodist Church. In later years after he had left the Church he gained a much wider notoriety as a broadcaster, this incident was described as part of 'his boyish love of the spectacular and the limelight'.⁶

Today this is an accepted method of increasing the awareness and sensitivity of agents employed by the 'Inner City Mission' in Wellington.

As part of their training, members of the team are given a very small amount of money, and required to spend some time in the city fending for themselves: Modern-day Scrimgeours and Horwoods, discovering the conditions for themselves.

The experience Scrimgeour gained from this exercise was, without doubt, of great value to him as he eagerly set about organizing methods of bringing relief to those who came to the mission.

C.G. Scrimgeour began work in a city where the organization of relief work was in a chaotic state. Individual businesses had benevolent funds and the Auckland Hospital Board had a charitable fund. There was little co-operation between each of these agencies and the unscrupulous, professional beggars could live quite comfortably by 'doing the rounds' of the agencies and getting a relief grant from each of them. This was probably but one of the 'tricks of the trade' that Scrimgeour had been made well aware of during his few days as a tramp.⁷

Some petitioners even went to the lengths of placing pillows under their skirts to sham pregnancy, or taking the Missioner to see a wife tucked up in bed in a darkened room: her deathly pallor effected by whiting.

No relief organization of the time, particularly the Methodist Central Mission, had inexhaustible funds. This lack of funds for relief work was one of the greatest problems facing the workers at the Mission. In normal circumstances, an established Methodist church

would have regular contributions from parishioners of which some would be designated for relief work. The Mission was both short of members and short of funds. Rev. C.G. Scrimgeour recalls attending an evening service at the Alexandra Street Church just before taking up his appointment. He found that those attending numbered three: the preacher, himself, and one other.

In 1929, the Church was able to provide some assistance for Scrimgeour through the generosity of Mrs Smith, of Smith and Caughey Limited. She agreed to pay the two hundred pounds necessary for the salary of Rev. L.C. Horwood, who by this time was a probationary minister. He found time to go carefully through the membership roll and reported to the Board of Management that the actual membership of the circuit was: France Street 30, and Central Mission 27.⁸ In 1927 the membership was most likely fewer than this, hardly a sound base from which to obtain funds for social work. Some other means had to be found. This was achieved through the Business Men's Relief Service, which Scrimgeour organized in 1928. Scrimgeour's spontaneity, sympathy with the poor man and open unclerical personality quickly won for him the confidence of the business community. He canvassed all the big business houses, and gained strong backing from prominent businessmen like Mr. Robert Laidlaw, the founder of the Farmers Trading Company. Scrimgeour guaranteed that anyone who was referred to him would be interviewed and that all funds given would be used for philanthropic purposes. A chit system was used, and the chit when presented at the required depot would be redeemed with the goods written on it.

The Farmers Trading Company allowed basic commodities like flour, sugar, and boots to be charged at wholesale rates to the Business Men's Relief Service.

Hundreds of people were helped in this way, and as each applicant was carefully checked, and all aid from the business houses was now being handled by Scrimgeour's relief service, the scrounger was eliminated. In checking the petitioners the staff at the Mission worked closely with the Auckland Social Workers' Association, of which Scrimgeour was the Treasurer.⁹ Each agency maintained a list of those whom they were aiding, and supplied this list to the Association. Before aid was given to any petitioner a check was made with the Association by telephone to make sure that the person was not "on the books" of any other agency. In 1930 the Mission had over 500 needy families on its books, and therefore, its responsibility. Other abuses were also eliminated. It had been commonplace for men to take the cash equivalent of the goods designated to help their families, and spend it on liquor and cigarettes. This practice was eliminated by marking the chit redeemable only to the petitioner's wife.

In its first year of operation the Business Men's Relief Service dispersed no less than 10,000 parcels of food and clothing, and 5000 beds and meals for workless men. At its busiest over 200 cases were dealt with each day. This cost over one thousand pounds, all but about fifteen pounds coming from contributions made by the business community.

The businessmen of Auckland remained solidly behind Mr. Scrimgeour while he was at the mission. The Relief Service did not lapse until after he resigned from the Church in 1932.

In 1931 they placed four thousand pounds in the hands of the missionary for his work, as well as giving other assistance. For example, during the winter months R. & W. Hellaby Ltd, provided over 250 gallons of soup weekly which was distributed from the newly opened soup kitchen in the Airedale Street building.

This was the first soup kitchen opened in Auckland to cater for women and children¹⁰, and from 3.30 p.m. to 6.00 p.m. daily anyone who took a billy had it filled - no questions asked.

The needs of the Mission were also effectively advertised among Methodist people. The churches throughout the Auckland province sent both cash and goods to assist. Tons of produce and truck loads of meat were received and distributed.¹¹ Without this assistance from the city businessmen and the people of the Auckland province much less effective work would have been done. It was a tribute to Mr. Scrimgeour and his organizing ability that this was facilitated.

In addition to occasional support given to the workers at the Mission, like the case of the support of Mr. Horwood already mentioned, additional support came from the Pitt Street Trustees,¹² who paid the stipend of the deaconesses stationed at the Mission for a period of at least two years. The money to pay the stipend came from the revenue accrued from the Pitt Street Buildings, a block of shops on the corner of Pitt Street and Karangahape Road owned by the Pitt Street Church.¹³ The Pitt Street Trust also made the one hundred pound grant which was used to furnish the Alexandra Street parsonage for Mr and Mrs Scrimgeour.

From the middle of 1927 Mr. Scrimgeour began to make plans to extend the evangelistic outreach of the Mission. He had grasped that the "moving picture" had become a great draw card, especially for young people. This had been proven by the crowds of children who attended the free community picture entertainments that had been held in the Alexandra Street Church on Thursday evenings.

In his advocacy of this method of providing religious instruction, Scrimgeour believed that he was responding to the times. He did not agree that the introduction of motion-pictures into the church meant cheapening a sacred service, as some had suggested to him. He said it depended entirely on how they were introduced. Some preachers, he argued, had cheapened the pulpit, but that was no argument for abolishing preachers. He also believed that this was a way of reaching the young people who were rejecting the inflexibility of the Church, with its rigid system of worship, based on hymns, a prayer, a sermon and a collection. Some criticized these ideas for putting commerce into religion. Scrimgeour said he was using modern business practices, which stressed flexibility, to change the age-old machinery of the church which was hampering its effectiveness. He was reported as saying that: 'The Church to me is the highest form of business. It is my Father's business. It caters for the greatest needs of humanity, the moral and spiritual uplift, and yet the Church very often lacks ordinary business acumen'. He did not think that there was sufficient return for the time and energy he was expending on the Sunday evening services. He resolved to reorganize - more effectively to meet the needs of his time.

Scrimgeour therefore, began to make enquiries about hiring a cinema. He had some success, and after reporting on the matter to the

Board of Management, he was authorized to hire a cinema for three months. Whether anything came of this initial authorization is not known by the writer, but on 29 October, 1928 the Board gave approval for the Strand Theatre¹⁴ to be hired for Sunday evenings on a trial basis.

Permission was not only required from the Board for this venture: the civic authorities and the police also had to agree. This permission had taken some time to get. The Commissioner of Police had raised no objection, provided the minimum safety requirements for the theatre of at least two firemen and a qualified projectionist were adhered to. The Mayor, Mr. Hutchinson, however took a while longer to convince. His final reluctant permission was not forthcoming until Scrimgeour threatened to make a start with or without it.

The evenings took the form of a short period of community singing and musical items, followed by a section of a film, and then an inspirational address from Scrimgeour.¹⁵ For the first few weeks excerpts were screened from The King of Kings, and the service immediately became a tremendous attraction. The Theatre had a capacity audience of 1500, and it was invariably full. Indeed, on numerous occasions as many as 400 were unable to gain admission. Scrimgeour was also a great attraction. Rev. L.C. Horwood recalls that "Scrim could get on that stage and talk splendidly. I don't know that there was any great depth in anything he ever said... often it was quickly prepared over tea an hour or so before the service... but he had a way of putting things that made people listen, and he was always interesting."

The Strand services however, were viewed with growing suspicion by many of the orthodox preachers of the city. First of all there was the suggestion that people who would otherwise be attending regular church services were flocking into the Strand. Some of the audience may have fallen into this category, but most were those who would never normally darken the door of a church. These audiences were not always easy to speak to. At the beginning a couple of policemen were employed as a precautionary measure, or sometimes whole football teams would come in and sit together threatening to do all manner of things, none of which ever eventuated.

The President of the Methodist Conference, Rev. J.F. Goldie, wrote very highly of these services and of the work accomplished. He stressed that he had had "testimonies from the most unexpected quarters - men in the streets and men on the trams, who have spoken to me of your work, some of whom never enter church, but who attend your services, and I am sure are greatly influenced for good."

The second reason for viewing these services with suspicion was due to them being held in a cinema on a Sunday evening. The Methodist Church, along with other denominations, had long maintained that the Lord's Day was not a day for public entertainment. The use of film on a Sunday was not an acceptable form of evangelism. There was also the fear that this would be the 'thin edge of the wedge' and that soon others would capitalize on the relaxing of the ban on Sunday cinema openings. This matter was extensively discussed by the Mission Board of Management, but "the suggestion that a dangerous precedent was being created by the exhibition of films on Sunday was dis-countenanced by the meeting. The members being of the opinion

that the services could not possibly be confused with entertainments, and they re-confirmed their confidence in the present policy...." However, by the end of 1930, the fear that Sunday entertainments becoming acceptable would grow from this, were realized. The New Zealand Methodist Times reported that 'during the winter months (of 1930) as many as seven and eight theatres, several of them within a stone's throw of the Strand, and representing a seating capacity of from 13,000 to 15,000 had been open in Auckland on a Sunday night, and in one only,¹⁶ besides their own, were religious services being held.'

For some months there was growing pressure upon the Mission to discontinue the use of films. It was said that this merely emboldened other organizations with the result that 'Auckland's Sunday night was rapidly becoming a night of entertainments.'

Many blamed the Mission that the situation had arisen, and others stated that they were unable conscientiously to support the Mission, as the Sunday night service was tying the hands of the civic authorities, hindering their attempts to prohibit Sunday entertainments. Eventually, the decision was made to stop the use of films, this being effected by 10 October, 1930. A few weeks afterwards the City Council prohibited Sunday entertainments.

Immediately, the numbers attending the Strand Service dropped dramatically. Deprived of the former collection takings, the Mission, with its meagre resources, could no longer afford to hire a cinema the size of the Strand. At a special meeting of the Board of Management on 23 October, 1930, 'called to determine the immediate policy of the Mission...', it was resolved that the Lewis Eady Hall be rented for the evening service, commencing November 2nd (Terms three pounds weekly, two pounds ten shillings, if taken for 6 months).'

The services in the Lewis Eady Hall lasted until 18 January, 1931. During this period the congregation averaged 100. The Board of Management, therefore, decided that as the collection did not cover the expenses each week and the Airedale Street Church would seat 200 comfortably that from 25 January the services would be held there. This ended a bold experiment in evangelistic outreach. The rapid decline in attendance which followed the cessation of the screening of films would indicate for some that this was not an effective form of evangelism. However, as only scant information is available about what contacts were forged between individuals attending these services and the Mission such a judgment is not altogether fair. The minutes of the Board of Management record that: "Testimonials as to the help received by the Mission and the services had been received by the Missioner (Scrimgeour) and the Assistant Missioner (Rev. L.C. Horwood)."¹⁷

In 1930 the Rev. E.T. Olds was appointed to the Mission as Superintendent Minister. The suggestion has been made to the writer that this was to 'put Scrim's theology in order', and to curb his tendency to make pronouncements on social questions. Scrimgeour, his lack of experience notwithstanding, had been appointed by the Methodist Synod as its representative on the Auckland Ministers' Association, and then, by this group as its Secretary.

In this capacity he made statements to the press on matters which were referred to him, and there were all sorts of social questions on which he expressed views that were advanced, to put it mildly, and his

critics, like most shocked people, did not usually put it mildly.'

Scrimgeour made it quite clear what he believed to be the task of a social worker, and where the roots of unemployment and distress which surrounded his work lay. In his report to the Church in 1931 he wrote: 'A general survey of the whole problem of social life in the City must only emphasize the great necessity for the contribution that our Church has to make in this sphere, and while relief generally may be regarded in the light of a palliative we dare not withhold it. It seems the greatest usefulness towards which we can direct our social effort in the future will be the rehabilitation of the unemployed and their families. To successfully accomplish this work it is not only necessary to meet the temporal needs of the people but to assure them that even though our social system can find no place for them 'He that bids the weary and heavy-laden to come unto Him will in no wise cast them out.'¹⁸

Likewise, when he made his first radio broadcast following the riot outside the Town Hall in April 1932 he said that the rioters were "just people who were mistaken in their methods, but that they were desperate people, and they did not set out to create a riot, but if the battens that they used are effective in drawing the attention of the government and the people of New Zealand to an unnecessary situation, then that's the best use the Methodist Church has been put to in the last hundred years.'¹⁹

Naturally this broadcast wasn't well received. People could agree with supporting charity: but Scrimgeour made it clear where he felt their social responsibility lay. John A. Lee saw the broadcast differently. 'It happened that the Scrim broadcast was the one that steadied - the one that realized riot was rooted in distress and that the need was to end riot, not by subjecting the hungry to greater punishment and stress, but by dealing with causes.'

It may well be true, then, that there was a feeling that Scrim needed curbing. The suggestion, however, that an ordained minister be appointed came from Scrimgeour himself. He wrote to the 'M.M. [Methodist Mission] executive [of the Board of Management] stating that the work had grown to such proportions that he felt that the time had come for a suitable ordained minister with special gifts for that position to be appointed to take charge of the general and evangelistic work, so as to permit his (the present Missioner's) time being devoted almost entirely to social work.'²⁰ This proposal was agreed to, and Rev. E.T. Olds was eventually appointed.

This dual appointment of Scrimgeour, who had already proved himself in social work, and Olds, who had won 'golden opinions' during his previous appointment in the Auckland East Circuit, was viewed with great optimism by the Church.

Unfortunately, the potential of these two men working together was never realized. They were not compatible, and their relationship could not have been enhanced when Mr. Olds a reputable speaker undertook some preaching at the Strand Services and attempted to deliver an orthodox address. He discovered that even a few minutes of this was 'resented and ridiculed'.

It was not surprising, therefore, that at the end of 1930, a year which had been plagued with difficulties, particularly the financial

difficulties arising from the demise of the Strand services, that it was recommended that the appointments for 1931 revert again to one agent and a deaconess. 1930 was the year of the Napier Earthquake. The Church felt the need to make a strong appointment to give a lead in the reconstruction of the city, and subsequently the 1931 Conference appointed Mr. Olds to this task.

One facet of the work of the Mission which had both evangelistic and social work aspects was that of the "Down and Out" Meetings.²¹

The work of this body was directed by, and is a testimonial to, Mr. Frank Williams, Mr. Albert Hamblin, Mr. R. Scelly and Mr. M.R. Souster. This group met in the Alexandra Street buildings on a Saturday evening.

In 1927, when C.G. Scrimgeour was appointed Missioner, these meetings were already established, and conducted by Mr. Williams.

He gathered the down and outs in from the streets and served them with pies that were left over from the race meeting. After the pies were eaten Mr. Williams would give an address, and afterwards talk with the men. The New Zealand Herald described the work of this meeting as 'another chapter of Harold Begbie's work Broken Earthware, and reminiscent of Jerry Macauley's Down in Water Street', while The Sun gave the following description, which well captures the mood of the meeting: 'They are coarsely clad, unshaven and unwashed some of them.

A few are drunk. Most of them have heard the sullen jangle of clanging doors in the Mount Eden Gaol. These men are "members" of the "Down and Out" club. It is Saturday evening. They drift into the room in ones and twos - derelicts from the streets in search of a cup of tea or a bed. It is a sanctuary for them, and perhaps the beginning of a new life - a life without fear or hunger or hatred against the conventional order of things. A silence is broken by the stumbling words of a man unaccustomed to public speaking. He falters, goes on again. Words fall earnestly, disconnectedly, the speech is that of a simple man, but he is telling a story as old as Christianity itself'.

At some stage in 1928 Mr. Williams transferred some, if not all of his work to a hall in Albert Street. Assisted by his wife in this independent venture also known as the Down and Out Mission, he opened the hall each evening. Approximately 40 men slept there, and on three nights a week they were provided with meal tickets. This was financed by goodwill subscriptions from the people of the city. Williams found suitable employment for some 600 men in 1929.

The Down and Out work remained a prominent feature of the work of the Mission throughout the entire period under review. From 1933 onwards the stalwarts of this work were Mr. R. Scelly and Mr. M. Souster, the latter assuming full responsibility for the meeting in 1937.

Like the former workers they were aided by occasional helpers from other organizations who were rostered to help. For example, members of the Methodist Young Women's and Young Men's Bible Classes, the students from the Bible Training Institute, and Trinity College took their turn. Besides helping with the meal, they would also lead the singing of hymns, stage a few simple items, and occasionally a playette based on some bible story.²² From 1934 onwards large attendances were recorded and between 4,000 and 5,000 meals were dispensed each year.²³ The 1938 Minutes of Conference, reporting on the activities of 1937, report that the hall was often

cramped to its capacity. It would appear that these attendances were partially explained by a greater emphasis on evangelism in the meetings.

The accent on evangelism is accentuated in the annual reports from 1934. For instance, the 1937 Conference Minutes reported that: 'No one can enter the Central Mission meeting on Saturday evening and not hear the Gospel.'

Perhaps, by comparison, this was a comment on the less polished and less professional meeting prior to 1933.

Among the members of the mission congregation, there were many who were quietly prepared to assist the more outgoing amongst their number who worked directly with the poor and unemployed. One of the earliest groups to be formed was the Women's Committee. The establishment of this committee was initiated on 4 March, 1928 by Mrs Scrimgeour. She told the women who were present at the weekly meeting of the Women's Own²⁴ that such a committee was necessary:

1. To assist Sister Bessie McFarlane when she arrives.
2. To be able to show something definite in the work amongst the women.
3. To be ready to lend assistance in any way necessary to the Mission in general. . ."

The Meeting elected Mrs Scrimgeour President, Mrs MacQuillan Convener, and Mrs Nisbett as Secretary. This group was of great assistance to Sister Bessie, and enabled her to maintain a very effective work among the women and children, 'the chief sufferers as the result of unemployment and consequent poverty'.

In later years this group operated a sewing circle. These ladies working alongside Sister Jessie MacKenzie, could not afford to give money, but generously gave of their time to make garments for the poor.

In addition to groups distinguished by their title, e.g. the Sewing Circle, a useful body of workers laboured alongside the missioner to maintain the activities. By 1929 this band numbered between 30 and 40 without whom the work would have undoubtedly suffered.

The work of the deaconesses within the church often goes unheralded, but they need to be given an equal place alongside the Missioners. They too, knew the suffering of working alongside the poor, needy, sick and unemployed. The task involved long hours, without any relaxation, and as a result this seriously affected their health. At least two of the deaconesses were forced to withdraw through ill health, Sister Bessie in 1930 and Sister Rita Snowden in 1932. Sister Rita was appointed to 'Special Service' at the Kurahuna Women's Home in Onhunga, for 1933, to allow her to recuperate. She returned to the Central Mission though not fully recovered, in 1934, and worked there for a further five years.

The emotional strain of the situation affected both Missioners and Deaconesses alike. Scrimgeour, a man with 'a great compassion for people in real need' took the inevitable relapses back into their old ways by reformed drunks, and others, very hard. One observer recalls 'Scrim put his head in his hand. . . and wept like a child. . . [over one such man].

During 1931 Scrimgeour agreed to take on occasional broadcasting

work from the station 1ZR, operated by Lewis Eady Ltd. Originally, he was only one of a team of Ministers, and other church agents, who were rostered to provide a daily devotional session for listeners. Many of the other contributors were Supernumeraries, and not always in the best of health, or able to adapt their style to this new media. Scrimgeour, with his easy manner of talking, soon established himself as a popular contributor. He took a keen interest in the technical problems associated with broadcasting: using the microphones and talking to an audience with which he had no immediate contact. So that he could gain some useful tips, he took the opportunity to visit the Auckland Telephone Exchange and observe how the problems broadcasters faced, were eliminated there.

Lewis Eadys quickly recognised Scrimgeour's expertise, and whenever a contributor was indisposed, and had to be replaced at short notice, or simply gave up, unable to master this new means of communicating with people they would telephone Scrimgeour, who would hurry down Queen Street from the Mission and take the session. Before the end of 1931 he was not only conducting daily devotional services, but he was working with 'Uncle' Tom, Mr T.T. Garland, on a children's session.

These sessions further extended Scrimgeour's reputation. As 'Uncle Scrim,' he formed a 'very wide circle of friends... throughout the whole Dominion', his popularity being measured by the 'scores of letters [that were] received, testifying to the spiritual value of the work'. As he became more immersed in radio work he soon grasped the importance of this medium. At a time when newspapers were the only other mass communicator, the radio could make a tremendous impact.

The Methodist Church, however, was not as convinced as Scrimgeour about the value of this media, and when his proposals that the Church should acquire broadcasting facilities were rejected,²⁵ he decided that he would follow his 'special call to the broadcasting service'.

On October 1932 he advised the officials of the Mission of his intention to resign at the end of the year.

Both the Mission officials and the Home Mission Board Executive expressed their regret at his decision. At this stage Mr Scrimgeour did not intend to cut himself off entirely from the Church, as he expressed his hope that he would be able to continue to assist the Mission. He also retained his membership of the Social Service Mission and his place on 'the [Preaching] Plan as a Local Preacher'.

These intentions, however, did not last. His devotional sessions took on a new image. On 23 January, 1933, pursuant to the provisions of the Marriage Act of 1908, the Fellowship of the Friendly Road was gazetted, with Mr Colin Graham Scrimgeour as its officiating minister. Mr Thomas Threader Garland was likewise gazetted on 3 May.

So began the world's first Radio Church. The Fellowship was un denominational, Mr Scrimgeour being 'convinced... that it is possible to deal with life and religion with sufficient breadth to be of help to adherents to all shades of belief'. His message had a strong socialist - humanist - christian flavour,²⁶ and it appealed to the escapism necessary to give hope in a brighter future to those suffering in the depression.²⁷

The programme stressed the need to develop the spirit of working

together. 'Uncle Scrim', in response to a request to define the Friendly Road, wrote: 'I am often asked the question, what is the Friendly Road? The best answer I can give is that it is an expression of the brotherhood of man, the breaking down of intolerance. Ask yourself this question: 'which would you rather be, a flood-lit cathedral, or a tin tabernacle with a light in the window to hearten some hungry soul?' If you know the right answer, you know the spirit of the Friendly Road".

In retrospect, it would seem, that the Church lost something when its vision did not extend far enough forward to include Scrimgeour and his radio work within its operations. An appointment to a radio-ministry would not have been without precedent. In the United States such appointments had been made. Perhaps it was thought that involvement in such work would lower the tone of the ministry. If this was true, then there is some irony in the fact that only five years later, when Sunday evening services of worship were being broadcast from the National Station, that the Board of Management felt that the 'Central Mission evening service should be entitled to a proportion of evening broadcasts.' Further, the mission superintendent, Rev. A.E. Orr was broadcasting from 1ZJ on Mondays and Thursdays, and in 1937 the Radio Church of 'The Helping Hand' was inaugurated.

The Radio Church of the Helping Hand had been operating in Dunedin from 4ZM from 1935. In Auckland, as in Dunedin, this venture allowed devotional material to be broadcast as well as the making of appeals for assistance to the Mission. Was there any essential difference between this, and the radio work of Scrimgeour before his resignation?

While he was at the Mission, every Court to which he was responsible regularly expressed its appreciation and full confidence in the work of the Missioner and his assistants.

As has been already mentioned, in later years, with Scrimgeour a national figure, and with the memory of the depression years growing dimmer in the midst of post-war prosperity, several commentators drew conclusions about the earlier period and Scrimgeour's work at the Mission, that were basically unfair.²⁸ They seemed to forget that these were 'truly desperate days ... and that Scrim did a good job, a good practical job that was necessary because the poverty was so widespread. Had time been spent doing anything else people would have been dying all around him ...' 'He made a bigger contribution than given credit for', said the Rev. G.I. Laurenson.

REFERENCES

1. *Alexandra Street is now known as Airedale Street.*
2. *In 1896 the Wesleyan Conference united with the Free Methodists and the Bible Christians, and became part of the Methodist Australasian Conference. This group united with the Primitive Methodists in 1913 to form the (independent) Methodist Conference of New Zealand. A full account of this may be found in Hames, E.W. Out of the Common Way, Wesley Historical Society (N.Z.) 1972.*
3. *The Pitt Street Church was the successor to the first*

Wesleyan Church established in Auckland. This building was in High Street, and until recently housed a legal library for the Magistrate's Court.

4. G.I. Laurenson, *op.cit.* Rev. A.J. Seamer was important in the establishment of Methodist work in many places. His championing of the unorthodox, and his understanding of the unusual movements and the non-conformist, particularly among the Maori, often unsupported by other church leaders, is seen not only with the way he promoted Scrimgeour, but also in Michael King's Te Puea, Auckland 1977, and James Henderson's Ratana: The Man, the Church, and the Political Movement, Reed, 1972.
5. Edwards, L. Scrim - Radio Rebel in Retrospect, Auckland, 1971, p.8. Scrimgeour was born 30 January, 1903.
6. Reid, A.J.S. 'Church and State in New Zealand, a study of the social thought and influence of the Christian Church in a period of economic crisis'; M.A., Victoria University, Wellington, 1961, p. 139.
7. The Sun, *op. cit.* 'The investigation had its amusing side, for there are tricks in every trade. Advice was given on the best methods of obtaining clothing, food and beds.'
8. Minutes of the Board of Management, 29 July 1929. In a Methodist Circuit, the governing body of the circuit is its Quarterly Meeting. At the 'Central Mission,' the Board of Management exercised the same function as the Quarterly Meeting, but its membership is increased, to include representatives appointed by the Connexion. These were usually members of the Home Mission Department and the Ministers of adjacent circuits. A Central Mission has the right to appeal for support beyond its boundaries. This expanded membership is designed to prevent any problems occurring when such appeals are made, and it also recognises the right of neighbouring circuits to refer needy cases to the Central Mission for assistance.
G.I. Laurenson, Interview, 29 December, 1978.
9. Harcourt, M., A Parson in Prison (A biography of Rev. George E. Moreton) Auckland 1942, p. 210. This reference touches briefly on Scrimgeour's stormy relationship with the Auckland Social Workers' Association. The author gives Moreton's evaluation of Scrimgeour and his organization of a boot pool, in opposition to a directive given by the Executive of the Association. This boot pool, managed by a committee of influential citizens, co-ordinated the collection of leather, and the organization of unemployed bootmakers to make boots for the unemployed. (Rev. G.E. Moreton was an Anglican prison chaplain) pp. 210-13, see also M.C. 1932, p.114
10. The Salvation Army provided soup for unemployed men at St Paul Street and Returned Servicemen could get soup at Fort Street. NZH 15 July 1931, p. 3.

- It took some time to convince the Methodists in the Auckland Province that they should support the work of the Mission. For a number of years the Church Courts were urging their people to give to the Mission and commending the work to them. However, by 1931 the Mission 'was rejoicing that we have received the whole-hearted co-operation of Methodist people throughout the province'. NZMT, 5 September, 1931, p.3. M.C. 1932, p. 113.
1. A Trust administers all the buildings, properties of the local church, and revenue generated by the use of these, on behalf of the Methodist Church of New Zealand, under the Methodist Model Deed of 1887.
 13. For a considerable period the revenue from these shops was used to aid new and worthy causes throughout the Auckland Province. The Pitt Street Trust recognized that the deaconess work of the Central Mission aided people who lived within the bounds of their circuit and made this grant accordingly.
G.I. Laurenson, Interview 29 December, 1978.
 14. The Strand stood on the site of the present Cinerama Theatre.
 15. An advertisement in The Sun, 9 February, 1929 reads:
'The preacher at the Methodist Central Mission at 11.00 a.m. tomorrow will be the Rev. C.G. Scrimgeour. At the evening service in the Strand Theatre, the conclusion of The Wanderer, the film story of the Prodigal Son, will be screened. The soloist will be Mr S. Couch'.
 16. The other was the service held by Rev. Lionel B. Fletcher of the Beresford Congregational Church in the Majestic Theatre (246 Queen Street).
 17. Minutes Bd. M., 21 October, 1929.
At the same meeting Sister Bessie McFarlane reported 'that several adherents of the Strand services had spoken very appreciatively of the Strand Theatre services'.
 18. In 1931 the Methodist Church made a Statement on unemployment and released its Social Creed. See appendices IV and V.
 19. Simpson, T. The Sugarbag Years, Martinborough, 1976, p.153. A reference to the fact that the rioters, who had been provoked by a police baton charge, had ripped the palings off the picket fence surrounding the Mission to use as weapons. See also The Scrim-Lee Papers: C.G. Scrimgeour and John A. Lee remember the crisis years, 1930-40, edited by Tony Simpson, Wellington, 1976, p.33.
 20. NZMT 14 December, 1929, p.9.
In his address to the 1930 Conference Scrimgeour reportedly said: "We have a staff of three but we put through more

social service than a similar organization with fourteen assistants. I am thoroughly in accord with the appointment of an ordained minister as Superintendent. Dealing with two hundred cases a day for five days is a man's task alone. Prison Chaplaincy in itself is quite sufficient for one man." NZMT, 22 March, 1930, p.13.

21. These meetings are not to be confused with the "Down and Out Mission" organized by Mr Harry Johnson. He was an Anglican layman, with a licence to preach, who worked in the evenings from buildings in Hobson Street. He did an important and saintly work, particularly among the elderly, showering them, cutting their nails, and otherwise attending to their needs.

22. F. Winiata, *op. cit.*

Mrs Winiata took part in a number of these meetings in her late teens while a member of the Onehunga Bible Class.

23. 1934 nearly 4,000 meals
1935 4,000 meals with 80-200 men attending each Saturday.
1936 between 4,000 and 5,000 meals.
1937 4,500 meals
M.C., 1935-38.

24. Essentially a fellowship meeting, it held stalls and sold home-made goods from time to time to raise funds.

25. I could find no reference to this offer in the minutes of the H.M.B. or the Executive of the H.M.B. Scrimgeour also mentioned the offer in my interview with him.
Edwards, L. p.47.

It was agreed that Scrimgeour should be presented with the furniture from the parsonage as a parting gift.
Minutes of the Quarterly Meeting, 16 January, 1933.

26. For an account of this see: Clements, K.P. 'The Churches of Social Policy, a study in the relationship of ideology to action', Ph.D., Victoria University, Wellington, 1970, p.296f.

27. An example of this comforting assurance of a brighter future was expressed in the theme song of one of the fellowship's programmes:

'There's a new day in view,
There's gold in the blue,
There's hope in the hearts of men.
All the world's on the way
To a happier day,
for the road is open again.

Sinclair, K. A History of New Zealand, Pelican. 1969

28. See (i) Edwards, L., p.11 - a summary of Scrimgeour's activities and social views, for which he was criticized for having 'no idea of time.'

(ii) Reid, A.J.S., p.139 "But Scrimgeour failed to build up any stable organization at the Methodist Mission, and alienated other social workers by his stubbornness in preferring spectacular rather than effective schemes. His boyish love of his career in the Church, yet his open, earnest ingenuousness endeared him to most of those who knew him"!

CHAPTER II

'THE ORR PERIOD'

It was the opinion of the 1933 Conference of the New Zealand Methodist Church that a 'bold forward move' should be made to allow the establishment of an Auckland Methodist Central Mission.

To facilitate this work, Conference appointed Rev. A. Everil Orr minister, under the superintendency of Rev. A.J. Seamer. Mr Orr was a probationer who had just completed his training at Trinity College.¹ He was already known within Auckland. On 9 September 1932 the Trust of the Franklin Road Church, meeting with some representatives of the Ladies Guild, had decided to begin investigations into the possibility of arranging for Mr Orr's appointment to Franklin Road. Rev. Robert Raine in suggesting the special appointment of Mr Orr said 'he knew him... and he possessed unlimited energy and spirituality'.

Mr Orr brought to the Mission a definite vision of how things should be conducted. He felt that the work conducted by the previous Missioner was only touching the edge of the problem - acting as a relief agency for those who requested it.² He was determined to make the work visible on an institutional basis.

Orr, perhaps because of his theological training, and his background,³ believed that the first note to strike in his new venture was an evangelistic one.

He believed 'that the emphasis should always be on the spiritual rather than on the material - to him the feeding of men's bodies [and presumably women and children's, too], important though it be, should be placed second to the saving of their souls'. This emphasis, and its effect on the 'down and out' meetings has already been discussed, and it may well be the reason why there is no definite mention of relief work in his first report to Conference. It was probably through this omission that Reid referred to the Mission's virtual ineffectiveness after Scrimgeour's departure. There may have been a temporary diminishing of relief work, but by the second half of 1933 relief work was again evident and growing in importance. A report in the New Zealand Methodist Times of 19 August, 1933 outlines the activities of a Boy's Club meeting on Mondays, where 'the boys have their ailments treated, and so many are undernourished, they are given a bowl of hot soup before going home', and an account is given of the activities of the down and out meetings ['Men's Fellowship'], Mr Orr's work, and the work of Sister Jessie McKenzie. 'Passer - By', who wrote the account, said it was 'a labour of love... of which the Church would be proud'.

It would have been an impossible task to maintain the relief at the level of the later years of the 'Scrimgeour period' following the lapsing of the Business Men's Relief Service. The only funds for relief work were available from the Benevolent Fund, which had been established in the interval between Scrimgeour's departure and Orr taking up his appointment.⁴ The Fund was established with 25 pounds, and during the first quarter of its operation twelve pounds fifteen shillings and sixpence was expended.

Relief work funded by this means rapidly grew in importance. During its first year of operation a total of two hundred

and thirtytwo pounds, eight shillings and sixpence was spent on benevolent work, and by 1937 this had grown to two thousand, two hundred and twenty pounds. In 1934 there was some easing of this burden once the Mayor's Metropolitan Relief Committee, of which Mr Orr was a member, was established.

As an addition to the other relief work undertaken by the mission a clinic was inaugurated in 1933, from which Dr Howie, a medical practitioner, Mr C. Martyn, an optician, and Mr H.D. Crump a dentist, began operation in 1934 presumably on a part-time basis. This was but one part of the social service work which was maintained during the period under review, as were the court, hospital, and prison chaplaincies which had begun in Scrimgeour's time.

The remainder of this essay is devoted to two aspects of the Mission: the formation of the Social Service Association, and the establishment of the 'institutional' phase of Central Mission life as seen in the building of the Children's Health Camp at Campbell's Bay, and the acceptance by Conference, of the plan to erect new buildings on the Mission site. In essence it is this which distinguishes the 'Scrimgeour period' from the 'Orr period'.

The formation of a Methodist Social Service Association was not a new idea. It had been discussed for a number of years as a means of ensuring centralization of social service effort. The 1931 Conference made the first positive step in forming such an association, by referring the matter to the Temperance and Public Morals Committee⁵ to formulate a policy and organization.

This was duly drafted, and at the 1933 Conference the Association was formed, its officers being drawn from the Dunedin area. Its aims and objects were stated as 'the exposition of Christian principles, the development of social service work in City Mission, Orphanages and general benevolent work.' It is likely that the Church was influenced in its thinking by literature from the overseas church which dealt with similar matters. For example, the pronouncement by the Social Service Commission of the New York Conference which included the view that 'society . . . planned primarily for the welfare of human-beings is economically and morally sound'.

This national Association did not have the desired impact on the Auckland area, and Mr Orr was keen to see the co-operation of the Methodist social service agencies in the city. Accordingly in 1934 permission was sought from both the Auckland Synod and Conference for an Auckland Methodist Social Service Association to be formed.

Permission was granted in February 1935, and the first fully constituted meeting was held on 29 July.

The inauguration was heralded to Methodism, and the citizens of Auckland on 19 November, 1935, when a demonstration rally was held in the Town Hall concert chamber. Mr Orr 'in a stirring speech gave an interesting resume of the great scope of social work in which the church was actively engaged in New Zealand, embracing children's homes and orphanages, health camps, rest homes, old peoples homes, hospital and prison chaplaincy, benevolent work, social work among the Maoris, and activities of the deaconesses in the cities and country'.

All these activities, he said, were now co-ordinated in the newly-formed Social Service Association. In Auckland, however, the Association only represented three orphanages, the prison and hospital

chaplains, Maori work in the city, suburbs, and country areas, and the benevolent work of Pitt Street and other Churches. Other activities were added later. For example, a gift of a Mt Eden home valued at two thousand, five hundred pounds by the Martin Brothers in 1935 was the first step in the development of the Geriatric Hospital on Mt Eden Road. By the end of 1937 the Association was co-ordinating the work of the Central Mission, the work of the deaconesses working north of Kawhia, the orphanages, the hospital and prison chaplaincies, the Martin Memorial Home, and the Radio Church of the Helping Hand.

The work of the Central Mission was changed in character. It no longer consisted of the congregation and its relief department. With the establishment of the Association and the development of the Campbell's Bay Health Camp, the maintenance of the work went beyond the resources of the local and provincial church. The Government was involved through the granting of subsidies, and in recognition of this extra load, the Board of Management was reconstituted to include those with experience and business acumen which would contribute to the overall administration of the mission and its social services.

The 'institutional' component of the Mission had been recognized. It incorporated and developed many of the understandings which had been part of city missions. In 1940 a committee was established to formulate a comprehensive policy of city mission work. Its findings comprise Appendix VIII to this study.

The first building project to be undertaken in the 'Orr period', was the erection of the Children's Health Camp at Campbell's Bay. The 'seeds' of the idea were first sown at the Quarterly Meeting of the Mission held on 24 April 1934, and the buildings were opened on 11 December 1938, by the Governor General, Viscount Galway. An examination of the Fund raising activities and organization to facilitate this even show clearly Mr Orr's ability as an organizer.

The inspiration for the Camp came from recognition of the needs of ailing children and tired mothers from poorer homes who were unable to provide holidays for their families. Approval was given to proceed with planning, at the 24 April meeting, the plans were drawn up for a scheme to cost 'no more than three thousand pounds, and a 7½ acre section was purchased at Campbell's Bay for one hundred and twenty pounds.

Once this was completed fund raising began, the intention being to complete the facility free of debt. To secure contributions, a plan was prepared, and tickets representing areas were 'sold' at the rate of one penny per square inch, or ten shillings per square foot.

While the necessary finance was being raised, a start was made to giving women and children holidays. Some 40 children and 20 mothers were sent to a beach cottage at Ostend, Walhoke Island, over the Christmas period. In the meantime, the ground preparations went ahead, and working bees, of some 80 men and women cleared the manuka and fenced the site.

Many of these workers were men whose wives and children had had holidays at Ostend Camp. On 3 June, the first building, a small cookhouse costing one hundred and fifty pounds was erected by voluntary labour, 500 trees were planted, and a bore sunk to ensure water supplies.

The project caught the imagination of many. The Government made the first of what were to become regular contributions to the Mission's social service work with a grant of twentythree pounds. An anonymous donor gave 3½ acres and a cottage at Henderson, which was sold for five hundred and twentyfive pounds and other donations were forthcoming. With this money behind them, it was decided that the building would commence once one thousand pounds had been subscribed.

In July 1936, the scheme took on yet another dimension. The Wellington Health Camp Conference recognised the camp as part of the National Health Camp scheme, and it was therefore eligible to receive assistance from the Health Stamp Fund. Plans were then made to operate a programme involving 150 to 200 children over the coming Christmas, and to continue the camp throughout the year, to assist children requiring longer treatment.⁶ Seven hundred pounds was now available in the building fund, and a start was made on the administration block, and hall. These were completed before Christmas 1936, and during the next year, some 235 children spent periods there.

The scheme had outgrown its original concept. Three thousand pounds had already been spent. On opening day, 11 December, 1937, the camp could accommodate 60 children at a time, and four additional dormitories were planned each to hold 15 children. This health camp, the first of the institutions to be created as part of the Central Mission, was one of the links in the Health Camp movement which played such an important part in New Zealand's child health programme. At this time school examinations by the Department of Health revealed that 51 per cent of children suffered from dietary defects, and 4.3 per cent from subnormal nutrition. These camps, of which Campbell's Bay was one, had great value in the preventive medicine programme of the day.

The extensive planning, the years of fund raising and the delays that went with the provision of a new building for the Central Mission is covered in some detail in Wesley Parker's In the midst of the city. Due credit is given not only to Mr Orr's part in this, but also to that of a great number of other people.

During the years 1933 to 1937, Mr Orr worked at gathering support for the proposal and securing the permission of Conference for the venture. Years later when the scheme had been approved and the architects had drawn up plans for a building worth 739,000 pounds, the Trust was informed that in a short period of time inflation had added yet another 70,000 pounds to that figure. Everil Orr in evaluating this set-back wrote that: 'future generations, when reading of the long history of negotiations, planning and set-back, will realize that at this stage, it is a matter of life and death to get the building up and to pass on to them something which will be of greater value to them than to those of us who are endeavouring to discharge our trust, when money is extremely short, and the financial squeeze is here'.

The long history of negotiations began on 24 August 1933, only seven months after Mr Orr took up his appointment. He introduced the matter of providing for new buildings to the Quarterly Meeting, and it was agreed that a trust be formed to manage any monies donated for this purpose.⁷

The 1933 Annual Report acquainted Conference with the establishment of this Fund, and appealed for contributions and legacies.

This pursuance of the legacy appeal often led to bad relationships between Mr Orr and country ministers, who felt that the contributions Mr Orr encouraged people to make to the Mission were justly due to their local churches.

The original vision was for a building worth 20,000 pounds, comprising an auditorium, chapel, hall, classrooms, suites of offices, Sunday School departments, clinic, evangelist's quarters, residence for single young men in the city and a men's shelter. It was to be a building 'worthy of our task'. This dream grew. By 1937, it had been expanded to include a Connexional centre for the Auckland province, a book room, and a Maori hall, and the former plan to incorporate a residence and hostel facilities had been deleted. This new concept became the brief to the architect, and a progress report was made to the 1938 Conference. In response, Conference resolved that it considered 'the time had arrived when the Central Mission work in Auckland should be put on a more satisfactory and worthy basis'. The Plan to erect suitable buildings was approved.

A decade had passed since the 1927 appointment of C.G. Scrimgeour to mission and social work in the city. A new era was about to begin. The days of the city mission with its relief department, supported by a dwindling population, working out of dilapidated buildings had passed. Here in the heart of the city was the Methodist Central Mission, headquarters of the Auckland Social Services Association, involved not only in relief and benevolent work, but in orphanages, prison and hospital chaplaincies, the work of the deaconesses north of Kawhia, the Martin Memorial home, the Radio Church of the Helping Hand, and Health Camp work. With the approval of Conference for new buildings to be erected on the Airedale Street site, Mr Orr's vision that things should become visible on an institutional basis had come a step closer. After many more years of negotiation, planning and set-backs the new building was opened by Prime Minister Holyoake on 7 February, 1964.

REFERENCES

1. Parker, W., *In the midst of the city*, pp. 30-31.
Mr Orr has the distinction in N.Z. Methodism of having spent his entire ministry of 40 years in one appointment. In 1970, with two years to complete, he was one of two in world Methodism to achieve this distinction.
2. G.I. Laurenson, interview 21 February, 1978.
This point had already been acknowledged by Scrimgeour. M.C., 1932, pp. 114-15.
3. See Parker, W., p.31 for description of Mr Orr's background.
4. Minutes Bd. M., 16 January, 1933.
The establishment of this Fund was proposed by Rev. A.J. Seamer, who no doubt perceived some of the difficulties the new Missioner would face.
5. Later renamed the Public Questions Committee.
6. NZMT., 21 November, 1936, p. 229.

Grants from the Health Stamp Fund were made for the maintenance of the children attending.
MC., 1938, p. 137.

7. Minutes of the Quarterly Meeting, 24 August, 1933.

CHAPTER III

SISTER IVY JONES AND THE MAORI MISSION

During July 1928 Miss Ivy Jones offered her services to the Home Mission Board for Maori work in and around Auckland. It was agreed that she should be engaged at 100 pounds p.a., and that she should have a 40 pound p.a. travelling allowance. Her appointment took effect from 1 October, and two days later she was introduced to some of the people she would be working with by Sister Nicholls, a respected Deaconess, who was in charge of the work amongst Maori women and children in the city.

Sister Ivy very quickly became immersed in her work, and after two years she reported on her work to the Women's Missionary Union, describing herself as 'the only woman in Auckland who is working entirely among our Maori people'. The report outlined the difficulties that the social workers had in understanding the Maori: their need, and speech, and commented that 'as a rule, they look upon them with suspicion'. As a result of these difficulties and prejudices, any Maori who went to a social worker in Auckland was referred to Sister Ivy, who decided on the nature of relief to be given. Once this decision had been made, the petitioner was often referred back to his own church mission for action to be taken. This move established some links between the Maori Mission and the Central Mission, and to ensure that this work was conducted effectively Sister Ivy affiliated with the Auckland Social Workers' Association, where all assistance given could be tabulated to prevent overlapping.

Her work amongst the Maori families was that of a Minister (conducting meetings, family services, and giving religious instruction), nurse ("doing what I can until I am able to procure the services of the district nurse"), and teacher. Many mothers were taught to remodel clothing that came from her "old clothes room".

It was, however, in her work among Maori girls that Sister Ivy's heart lay. She would find places to train Maori girls who came to the city looking for work but without the necessary skills. Many girls found work in the Chinese gardens around Onehunga and Margate. These girls were visited, and Sister Ivy discussed with them how best to adapt to their new life style. For others the pressure of city life was too great and "rescue work in the dark corners of the city, and in the prisons and mental homes required attention". Sister Ivy was well known for her work at the courts, and over the years many girls were placed in her care by the Courts, as an alternative to other measures.

Suitable training was arranged to enable the girls to secure employment as domestics in the hotels and restaurants of the city. No hotel dining room or restaurant would employ a Maori girl as a waitress at this time. This training was necessary because many of the girls were lacking even the rudiments of the personal and public hygiene requirements expected in such employment. Sister Ivy would place girls with her European friends for training and then she would help them to find employment.

Many continued their association with her. They became part of her girls' club, which met fortnightly, on Friday evenings. There, the

girls not only had a place to meet socially, but their training in the habits of thrift, physical education, first aid, and hygiene continued. At times this club had a membership of over 70.

From 1934 onwards, Sister Ivy, with the assistance of Mr A. Manoah, a Tongan commenced weekly services in Maori. These were held in the Mission Hall and by 1935 drew an average attendance of between 25-30.

Mr Manoah was a convert of the old East Street Mission, and had a seat on the Mission Board of Management. Leadership assistance was also given in these services by Mr Rangi Rogers (later Rev. R. Rogers) and Mr Maharaia Winiata (later Dr M. Winiata), students at Trinity College and Auckland University. Mr Manoah was also well-known for his work among the Maori prisoners in Mt Eden goal. From 1936 onwards a building behind the old Airedale Street Church became headquarters for the Auckland Maori Mission. This was named the Ataahua Maori Centre, and a spirit of co-operation grew up between the Mission and the Auckland Methodist Maori Mission. This further developed the contact which began with the Auckland Social Workers' Association. In 1934, the benevolent fund of the Central Mission began making contributions to Sister Ivy's work,¹ and when the Auckland Methodist Social Services Association was formed in 1935, she was part of the committee.

In 1938 when plans were being made to redevelop the Mission property, it was regarded as imperative that provision be made to include a 'home' for Maori work in the proposed building.² This recognized that in the 'institutional' philosophy of the Central Mission, co-operation and co-ordination in all avenues of social work had become necessary and desirable. Both were part of the Auckland Social Services Association.

It would appear, however, that this spirit of co-operation and understanding did not last. A question that might be asked, is why, after this initial stress was placed on providing for a Maori identity in the new building, it never eventuated?

REFERENCES

1. *Minutes Bd. M., 24 April, 1934.*
2. *M.C., 1938, p. 138*

CONCLUSION

The decade 1927-1937, was a significant period in the development of the Central Mission. It embraces the years between which the decision was made to retain the Alexandra Street site as a city Mission, through to the agreement by Conference for a new set of buildings from which an institution could operate. This development can basically be attributed to two young and energetic agents. The first, a Home Missionary, with little background in church administration, began a work which became well-known and highly respected in the Auckland area. He was a man who at times found it difficult to work with conventional authority, and who won a reputation for the unorthodox. His successor, a probationary Minister, with undoubted gifts in administration, was able to take, and develop, the relief ethos which had been established. Scrimgeour had organised this work extremely effectively, but it relied almost entirely on his charisma to secure the funds necessary for its maintenance. Orr had painstakingly to resurrect this community involvement, which collapsed with Scrimgeour's departure. As he did so he changed the Mission's philosophy from that of a palliative organisation, into an institution which co-ordinated the social services maintained by the Methodist church in the northern North Island. The tribute to Rev. A. Everil Orr is embodied in the Everil Orr Homes complex in Mt Albert. It will always remain an unanswered question whether such an organization could have been created had the work of C.G. Scrimgeour not preceded it.

In 1926 the site was almost sold. But for the foresight and determination of Rev. A.J. Seamer, and the appointment of Scrimgeour, the vision which Rev. A.E. Orr was able to promote may not have had fertile ground in which to germinate.

The 'Orr Period', and the years that followed it were regarded as a success story, by an age which based its evaluation on visible works: buildings and well presented accounts. These standards cannot, however, be used to denigrate the era which preceded it. By contemporary accounts, this period was also a success, and generally speaking the work of the mission received the blessing and admiration of the Church and Society.

Finally, the chapter of Sister Ivy and the Maori Mission demonstrates how the work of the Maori Mission became associated with that of the Central Mission, through the development of the Auckland Social Services Association. It is an indicator of the importance of Sister Ivy's pastorate.

During this time both the work of the 'Central Mission' and the 'Maori Mission' were somewhat experimental, where bold initiatives were called for. This bold initiative was forthcoming from each of the three major agents appointed to facilitate the work. They were not constrained by precedent, and each of them created their own distinctive operation.

APPENDIX 1

Resolutions of the Annual Conferences of the New Zealand Methodist Church regarding the status of 'the Methodist Central Mission', 1927-1937.

- 1927 That Auckland Methodist Mission be reconstituted ... with the status of a Home Mission Station, under the supervision of the Auckland Central Circuit Superintendent.
- 1929 Central Mission - That a Probationer be appointed as an additional agent under the direction of the Chairman of the District.
- 1930 Auckland Central Mission - That this Mission become a circuit with an ordained minister, and Home Missionary, with a suitable grant.
- 1931 (i) Central Mission - That the appointment for the ensuing year be a married Home Missionary and a Deaconess, with a suitable grant.
(ii) That the name of the Mission be changed to 'The Auckland Methodist Social Service Mission'.
- 1933 Auckland Social Service Mission - That the status of the Mission be raised to that of a Circuit, and that an unmarried probationer be appointed.
- 1935 That the Auckland West Circuit boundaries be altered to include Franklin Road Church in the Auckland Social Service Mission.
- 1936 Central Mission - That the name of the Auckland Social Service Mission be changed to Auckland Methodist Central Mission.

APPENDIX II

MISSIONERS AND MINISTERS 1927-1937

Missioner C.G. Scrimgeour	1927-1932
Rev. L.C. Horwood	1929
Rev. E.T. Olds	1930
Rev. A. Everil Orr	1933 onwards

DEACONESSES

Sister Blakeley	c.1886
Sister Francis	c.1892
Sister Kenneth McKenzie	1912-1913
Sister Olive Coleman	1927-1928
Sister Bessie McFarlane	1928-1929
Mrs C.G. Scrimgeour (Acting)	1930
Sister Rita Snowden	1931: 1934-1938
Sister Jessie McKenzie	1933

REFERENCE

Parker, W. In the midst of the city, Methodist Central Mission,
1972. p.61-62

SOCIAL SERVICE MISSIONER'S REPORT 17-7-31¹

In spite of the fact that we are up against unprecedented problems we are pleased to report that our Social Service work is operating more successfully than ever before. The greatly increased demands upon our resources have been met very largely by the generosity of our people throughout the province. Never before has there been such widespread interest in our work, and, in spite of the prevalent depression, our income, both in cash and goods, shows a marked increase.

The Committee of Business Men, who act for us in operating the Relief Service, greatly appreciate the work that has been carried out.

The Central Office for registration of all applicants for charity through any Society is a great success and we have achieved recognition from all quarters as to the value of this piece of service.

The daily number of applications made at the Mission has steadily increased and, while we have not always been able to meet the many needs of these people, no deserving case has been turned away.

We are deeply grateful for the valuable support rendered to our work by the farmers of the Auckland province, who, through the Farmers Union, are sending in large supplies of meat and produce for our distribution.

The latest development in work may be seen in the family soup depot from which 50 gallons of first-class soup are being distributed daily. This has been made possible by the generosity of Messrs. R. & W. Hellaby, Ltd, who make and supply the soup.

While much has been heard lately of the ingratitude of people who receive assistance, we wish to state emphatically that not one per cent of those who receive our aid are ungrateful or lack, in any way, appreciation of what has been done for them.

No opportunity, is lost, while administering to the bodily needs of these people, to make them feel that God cares for them and we act only as his servants.

C.G. Scrimgeour

REFERENCE

1. Minutes Bd Man., 17 July, 1931

METHODISM'S SOCIAL CREED¹

Recognising that great changes are necessary to bring society within even measurable distance of the Christian ideal and desiring to make our position clear to all classes of the community, we declare that the Methodist Church stands for:

1. The sacredness of human personality and the equal value of men in the sight of God.
2. The affirmation that the true principle of individualism is not merely competition for personal gain but co-operation for the service of the needs of the community.
3. The best service the worker can render and for the condemnation as utterly unchristian of scamped work, and restricted output; as well as the condemnation for the same reason of the practice of sweating the worker and of exploiting the consumer.
4. The principle of a wage that shall suffice to ensure the health and vigour of family life, housing conditions that will make for happiness and virtue and the enjoyment of a fair measure of the comforts of life.
5. For such conditions in the toil of women and young people as shall safeguard the physical and moral health of the community.
6. For a weekly day of rest, for reasonable hours of labour, adequate holiday periods and leisure such as will ensure opportunity for the enjoyment of life and a reasonable use of the good gifts of God.
7. For constitutional methods of securing redress of grievances and of promoting industrial and social reforms.
8. For the removal of the root causes of poverty and unemployment including vice, waste and extravagance as well as those causes relating to the purely economic aspects of trade and education.
9. For the fact that in the message and mission of the Gospel of our Lord Jesus Christ -- a message of goodwill and brotherhood -- will be found the only power for promoting effectively the reconstruction and regeneration of society. Hence we seek to secure the recognition of the Golden Rule and of the mind of the sure remedy for all social ill.
10. Recognising the need for Christian influence in the realm of ethics that deals with good Government (i.e. in political life) and also convinced that parliamentary and public bodies need moral reinforcement, we call upon our people to realise more

fully the obligation of Christian citizenship to share more fully in the civic and political life of the land.

REFERENCE

1. *U.S. News*, 17 October 1931.

PRONOUNCEMENT ON THE UNEMPLOYMENT PROBLEM

This Conference expresses its deep concern at the prolonged and desperately urgent problem of unemployment, believing that such conditions as at present obtain are a hindrance to the progress of God's Kingdom on earth.

We believe that an eagerness for the material things of life rather than a desire for the spiritual has helped to precipitate a situation in which a superabundance of good things has been put to wrong uses. This can only be rectified by the personal and national application of the Principles of Jesus Christ.

We accept no suggested solution which will involve the weakening of self-respect and self-reliance; the removal of the independence of the individual or that tends to make a normal family life impossible.

1. We regard as one of the Chief difficulties of the problem of unemployment the lack of purchasing power in the community which has been aggravated by the policy of deflation. We consider that the time has come for a complete overhaul of our present economic system with a view to a just distribution of the necessities of life.
2. That in view of the wasteful and demoralising nature of much of the work at present provided, this Conference recommends the fullest possible extension of the principle of productive employment.
3. That while appreciating the earnest efforts of the Government to grapple with this complex problem, the Conference suggests that the rates of payment under present schemes are inadequate and recommends an increase in the allowances paid to relief workers particularly in view of the recent adoption of increased exchange and Sales Tax.
4. That as the present mode of taxation falls heavily upon the poorer sections of the community the Conference suggests to the government that if any additional taxation is necessary it should be provided by:
 - (a) Taxation of luxuries, together with such wasteful expenditure as Drink, Gambling, etc.
 - (b) A steeply graduated Income Tax.
5. We further suggest the consideration of the raising of an internal loan, the interest to be a charge on the fund created by the unemployment tax.

As the representatives of the Methodist Church of New Zealand we pledge ourselves to do all that lies within our power to help the needy, to continue to assist the workless, and to feed the starving, while praying that Divine Providence may guide those who may be in authority to wise decisions in the deliberations upon this great problem

that so closely touches the life and well-being of the community.

REFERENCE

1. M.C. 1933, p.81

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THE WESLEYAN MISSIONARIES TO NEW ZEALAND BEFORE 1840

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BY J. M. R. OWENS

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FOREWORD

New Zealand Methodists are indeed fortunate that so competent an historian as Dr. J.M.R. Owens, of the Department of History at Massey University, Palmerston North, has interested himself very deeply in the early history of the Wesleyan Mission to New Zealand.

The fruits of his extensive research into our early history were embodied in his monumental Doctoral thesis "The Wesleyan Mission to New Zealand, 1819-1840," (as yet unpublished) presented in 1969. Since then, he has published a book entitled "Prophets in the Wilderness" (Auckland/Oxford University Press, 1974), a fascinating study of some of the personalities and achievements of our early missionaries up to 1840.

A convenient summary of the biographical details of these early missionary families, appeared as an article in The Journal of Religious History (Australia), Vol. 7, No. 4, Dec. 1973, pp. 324-341. That article is here re-printed by kind permission of the author and the editor. To the article are added three appendices taken, again by permission, from Dr. Owens's thesis.

We believe this material will be welcomed by a wide circle of people interested in the early days of Methodism in this country.

L.R.M. GILMORE, Secretary,
Wesley Historical Society (New Zealand).

May, 1982.

The Wesleyan Missionaries to New Zealand before 1840

The influence of missionaries is notoriously difficult to assess; in New Zealand they have been blamed for far more damage than they could have caused and praised for more than they achieved. Yet if we ask in what manner of men they were, we are likely to be astonished that they exerted the influence they did. Before 1840 there were only three missionary bodies in New Zealand, the Church Missionary Society, the Wesleyans, and the Marist Mission (from 1838 onwards); and the Wesleyans, whose diffused influence was perhaps the greatest, for its spread into areas no European had visited, amounted to no more than nineteen men, of whom only nine had reached the country before March 1839. To these may be added thirteen wives and a sister who came before 1840.¹

It was a small number—but very representative of English Methodism. It represented many areas of England where Methodism was strong.² It was equally representative of the social structure of early nineteenth century Methodism which has been described as 'chiefly of the lower middle class and artisan'.³

Several of them were farmers' sons. Nathaniel Turner, born at Wybunbury in Cheshire, was one of the eight children of Thomas and Elizabeth Turner who 'had for many years resided on a small farm on the estate of Sir Robert Hill, of the Hough'.⁴ Another farmer's son was Charles Creed, born at Hembridge Farm, Somersetshire; and John Warren was the son of a Norfolk farmer. Others who came from a rural background were John Aldred of Stutton, near Ipswich in Suffolk; James Buller of Helston, Cornwall; Samuel Leigh of the village of Milton near Hanley. Gideon Smales of Whitby, Yorkshire, later turned

1. This excludes Walter Lawry and Joseph Orton who visited but were not stationed in New Zealand, and also John Waterhouse who had a wider Pacific area as General Superintendent. Lawry was appointed Superintendent of the New Zealand Mission in 1844, after the period covered by this study.

2. Five came from Yorkshire, two from Durham and from Cornwall and one from each of Staffordshire, Hampshire, Cheshire, Kent, Nottingham, London, Somerset, Norfolk, Lancashire and Suffolk.

3. Chadwick, Owen, *The Victorian Church*, pt I, London, 1966, p. 371.

4. Turner, J. G., *The Pioneer Missionary: Life of the Rev. Nathaniel Turner*, London, 1872, p. 1; see also Personal Narrative of Nathaniel Turner, vol. 1, M.L.

Note: The following abbreviations are observed in footnotes:

A.N.L.	Australian National Library
A.T.L.	Alexander Turnbull Library
D.N.Z.B.	Dictionary of New Zealand Biography
M.L.	Mitchell Library
M.M.S.	Methodist Missionary Society, London
T.T.C.	Trinity Theological College, Auckland

to farming and so may well have grown up in that life.

The other occupations were mostly those of skilled artisans. There were two printers—Gideon Smales and William Woon, the latter a Cornishman who had been nine years a printer, some of that time in London. John Hobbs, born at St Peter's in the Isle of Thanet, Kent, has been described as the son of a coach builder. When putting himself forward for missionary work he described his parents as 'poor, though industrious'. His father, he said, was a carpenter, joiner and agricultural implement maker, with a smith's shop in his yard. After seven years' apprenticeship to his father he devoted himself 'more particularly to joinery'.⁵

William White, of Durham, appears to have been a cabinet maker,⁶ as was James Wallis of Blackwall, Poplar, in London. John Whiteley was a miller and baker. James Buller was a teacher, as was John Aldred who was an usher at a boarding school near St Austell.⁷ Samuel Ironside, of Sheffield, was a cutler. James Stack has been described as an educated man, employed as a government surveyor in Australia.⁸ His own biographical account says that he was in the British navy from the age of nine to fourteen ('being constantly exposed to company of the lowest grade and vilest description'), spending two years at sea on a ship-of-war. Thereafter he spent three and a half years in Ireland with his family. In later life he was to refer to Ireland as 'the degraded land of my forefathers'.⁹ It was a large family and his father was in pressing pecuniary embarrassment'. Stack therefore emigrated with an elder brother to New South Wales where he was employed as a store-keeper on an up-country farm of John Macarthur's. Escaping from this uncongenial occupation, he spent eleven months at sea on H.M. Sloop 'Bathurst' (Capt. P. King). Nor was he any happier here. The vessel was engaged in an official survey of Torres Strait, Dampier's Archipelago and the coast of New Holland; it was, wrote Stack, 'a very hazardous navigation', involving 'awful danger'. Worse, Stack was 'the butt of ridicule' for not conforming to 'the sinful taste of my corrupt and depraved equals'; even 'a gay young officer' passed his 'wicked jokes' about Stack's reading the Scriptures. He does not give his occupation on his return to Sydney; but a Methodist merchant gave him a free passage to New Zealand where he offered himself for the mission.¹⁰

5. Hobbs, John, Wesley Dale, N.Z., 28 June 1824, Typescript, A.T.L.

6. Hobbs, J., Journal, 4 August 1831, T.T.C.

7. Morley, W., *A History of Methodism in New Zealand*, Wellington, 1900, p. 84.

8. Findlay, G. G. and Holdsworth, W. W., *The History of the Wesleyan Methodist Missionary Society*, vol. III, London, 1921, p. 175; see also Strachan, Alexander, *Pemorable Incidents in the Life of the Rev. Samuel Leigh*, London, 1855, p. 163; Reed, A. H. (ed.), *Early Maori Land Adventures of J. W. Stack*, Dunedin, 1935, pp. 24-7; Scholefield, G. H. (ed.), *D.N.Z.B.*, Wellington, 1940, vol. II, p. 318.

9. Journal extract, 17 June 1826, in Stack, 12 October 1826, Uncat. Mss. Set 197, Item 1, Methodist Church Papers, M.L.

10. These details are based on J. Stack, to C.M.S. 3 December 1832, Holborn Bridge, microfilmed archives of the C.M.S., London, relating to the Australian and New Zealand Missions, 1808-1884, Reel 67, C.H. 057, A.T.L. See also M. Stack to W. Ascough, 1 December 1819, N.S.W. Col. Sec. In-letters 1819, pp. 311-12, M.L.

Of the others, John Warren was a tailor in London when accepted for mission work.¹¹ Samuel Leigh, John Bumby of Thirsk, Yorkshire, and perhaps also Henry H. Turton, who was a minister's son, appear to have gone straight into the Wesleyan ministry. The earlier occupations of Thomas Buddle of Durham, George Buttle of Snaith, and James Watkin, a soldier's son from Manchester, are not known.

As Methodists they had no opportunity of a university education at this time; and if any went beyond elementary schooling, their studies were almost exclusively theological. Samuel Leigh, for example, attended Dr Bogue's Congregational Seminary at Gosport, and although this sounds impressive, his manuscripts indicate a man of very limited education and understanding. Leigh was not long at Gosport, and his biographer, Strachan, suggests that he left for doctrinal reasons. Bogue was a Calvinist, whereas Leigh, we are told, had adopted the views of Richard Baxter, and concluded that 'Arminianism was more agreeable to the word of God than the theology of Calvin'.¹² He therefore left the seminary and was received into the Wesleyan Society as an assistant to the Rev. Joseph Sutcliffe at Portsmouth.

It is difficult to obtain details of the educational qualifications of the missionaries, largely because this was not stressed in their selection. A typical entry, recording a candidate's interview in 1836, reads:

John Warren, of the Second London Circuit; aged 22 years. He has experienced the pardon of his sins through faith in our Lord Jesus Christ, nearly five years. His health is good, he is free from debt, has no matrimonial engagement. His preaching is plain, pointed and heart-searching. He offers himself for the missionary work; he is willing to go to any part of the world, but prefers a warm climate. He has read our standard works and cordially approves of the Doctrines and Discipline of Methodism. He was unanimously recommended by the March Quarterly Meeting.

Signed John Waterhouse.¹³

An ability to read and write, an acquaintance with the works of Methodism, but in most cases little more: of Charles Creed, for example it was recorded: 'His learning plain English, his profession a farmer.'¹⁴ The standard Methodist histories make only brief references to education; thus Morley of Buddle: 'He had not the advantage of college training, but read widely in divinity', or Findlay and Holdsworth of Hobbs: 'Little favoured in point of education, he was a born linguist'.¹⁵ Buddle, indeed, became something of a Maori linguist, had charge of the first Methodist Native Training Institution, helped revise the Maori

11. List of Missionary Candidates 1836 in Box B, Candidates 2, M.M.S.

12. Strachan, Alexander, *op. cit.*, p. 11; *Minutes of the Methodist Conference*, 1852, p. 17. For fuller details of Dr Bogue's seminary, see Gunson, W. N., 'Evangelical Missionaries in the South Seas, 1797-1860', PhD thesis, Australian National University, 1959, pp. 60-2.

13. Minutes in Box B, Candidates 2, M.M.S.

14. *Ibid.*

15. Morley, W., *op. cit.*, p. 83; Findlay and Holdsworth, *op. cit.*, vol. III, p. 181.

translation of Scriptures and served on the Senate of the University of New Zealand.¹⁶

Many were men of natural talent who continued their education during their career. If Nathaniel Turner was largely self-educated, mainly through devotional works lent him by visiting ministers,¹⁷ and much of his later difficulty in learning Maori may have been due to gaps in his education, he is a good example of one who continued to learn. Most of the missionaries were aware of their inadequate education and would contrast their own educational resources—particularly in knowledge of languages—with those of the C.M.S. They might not have fully accepted Octavius Hadfield's dictum that it was 'impossible to make a bold stand against the infidel if inferior to him in mental acquirements';¹⁸ there were certainly occasions when Maoris showed a better grasp of their own higher culture than the missionaries had of theirs.

Yet to have read the standard works of Methodism was an indication of a better than average level of education for men of their social background, and some, particularly those who arrived later, were better educated. Turton, who was to engage in theological controversy with Selwyn and who later entered government service as an interpreter, is described by Morley as 'of somewhat scholarly tastes'.¹⁹

Ironside was one of the first students at the Wesleyan College at Hoxton. He was sent there for two years in September 1836, classes having begun in 1835. Morley attributed his linguistic ability to his education at Hoxton.²⁰ Charles Creed also attended Hoxton.²¹ Bumby attended an academy at Leeds between 1827-9; his biographer describes his knowledge of Greek and Latin as

not much more than rudimental; but his acquaintance with history was considerable, and his love of the holy scriptures most ardent. He thirsted for sacred knowledge, yet chiefly knowledge of that kind which ministered to the affections of impassioned piety.²²

James Stack's varied career had made him a good accountant,²³ a rare gift in a missionary at that time.

From these examples it is clear that in educational and social background these missionaries were not notably different from other European settlers. Most of them had the practical skills necessary to a pioneering life; but the fact that their reading was largely confined to the Bible, works of theology and missionary journals limited their

16. *D.N.Z.B.*, vol. I, pp. 115-16.

17. *Personal Narrative*, vol. I, p. 16.

18. Macmorran, Barbara, *Octavius Hadfield*, Wellington, 1969, p. 187.

19. Morley, W., *op. cit.*, p. 83. Hadfield referred to him more disparagingly in 1861 as 'a wretched Wesleyan missionary, Turton, who has abandoned his calling, is employed by the Government ostensibly as a Magistrate in this district, but really as a spy'. Macmorran, *op. cit.*, p. 101.

20. Morley, W., *op. cit.*, p. 76. Hoxton is described in Gunson, pp. 94-5. See also article on Ironside by 'W.J.W.' in the *New Zealand Methodist*, 14 February 1891.

21. Moister, W., *Missionary Worthies*, London, 1885, pp. 306-7.

22. Barrett, Alfred, *The Life of the Rev. John Hewgill Bumby*, London, 1853, pp. 9-10, 17.

23. Findlay and Holdsworth, *op. cit.*, vol. III, p. 175.

ability to comprehend a strange culture, a difficulty often enhanced by lack of skill with language.

They were not unlike contemporary Wesleyan preachers in England²⁴ and were typical of missionaries generally at this time. Max Warren, drawing on Gunson's thesis, has argued that the missionary movement at this time in Britain was 'in part an expression of a far wider development—the social emancipation of the under-privileged classes in this country'; and also that it was 'essentially a movement of the petit-bourgeoisie'.²⁵ Perhaps, however, it was not so much social emancipation as a *desire* for social emancipation. None of the missionaries in New Zealand could have hoped to have played such important roles in England, even within Methodism, as they did on the frontier. They faced toil and danger; but in the end, the well-stocked mission station, with its grazing cattle and retinue of Maori 'domesticks', would not have disgraced a village squire.

Such a reflection, however, gives a false impression if the religious experience of the missionaries is not also taken into account. All of them came of religious parents. Aldred might refer to his parents as 'strangers and enemies of God', yet he was 'brought up to attend the Establishment'.²⁶ Several others, such as Turner, Buddle and Creed, had Anglican parents; Buller's father was a deacon in a Baptist church; Whiteley was originally associated with an Independent church.

James Stack had perhaps the most varied background of all. His parents, of Irish background but living at first in England, were born Catholics, but his father renounced Rome and Stack was baptized into the Church of England. However, his mother remained 'Papist in heart'; the Ave Maria was part of her daily devotions; her son was taught to believe the doctrine of Purgatory. On the family's removal to Ireland when James was fourteen, Catholic influence was revived. His relatives gave him books on 'Popery'; 'Sabbath bull-baiting and other sinful amusements' and 'the unrepenting presence of the priest' made popery 'very agreeable to my sinful heart'. The arrival of his elder brother from England brought him under Methodist influence, however, and with his father's support a move to have him re-baptized as a Catholic was resisted.²⁷

The other missionaries were all reared as Methodists. Turton was the son of the Rev. Isaac Turton, Wesleyan minister; Ironside's father was a local preacher nearly fifty years;²⁸ Hobbs' father was admitted to the Methodist Society by John Wesley himself and was one of his local preachers. Indeed, as he was to demonstrate in New Zealand, Hobbs was of old Puritan stock.²⁹

24. Gill, F. C., *The Romantic Movement and Methodism*, London, 1937/54, pp. 79-95.

25. Warren, Max, *Social History and Christian Mission*, London, 1967, pp. 37, 54. For the working-class context of English Methodism, see especially Thompson, E. P., *The Making of the English Working Class*, Harmondsworth, 1968, ch. II.

26. Aldred, J., Journal, 1832-64, Typescript, A.T.L.

27. Stack, J., 3 December 1832, op. cit.

28. *New Zealand Methodist*, 14 February 1891, art. cit.

29. Spooner, T. G. M., 'Brother John, The Life of the Rev. John Hobbs', *Wesley Historical Society (New Zealand)*, vol. 13, nos 2-4, October 1955, p. 9.

All candidates for mission work had to give an account of their conversion, an experience they underwent somewhere between the ages of fourteen and eighteen and which seems to have corresponded to William James' classic description of conversion as

the process, gradual or sudden, by which a self hitherto divided and consciously wrong inferior and unhappy, becomes unified and consciously right superior and happy, in consequence of its firmer hold upon religious realities.³⁰

It is worth stressing that this experience, which they were to try to communicate to Maoris of all ages and of an alien culture, came to them in adolescence, after a strongly Christian upbringing. Although it was in most cases to result in a more disciplined direction of their emotions and conduct, it was a change within the framework of their culture; it involved no rejection of their heritage; indeed it was rather a consolidation of their upbringing.³¹

A follower of John Wesley could be expected to have a clear understanding of conversion. Missionary evidence, mostly concerned with day to day matters, does not give a clear indication of the basic theological beliefs of the missionaries, and there is a risk in assuming that they followed Wesley's beliefs totally; nevertheless it is hard to detect any significant variation. One of Wesley's most important ideas (which of course he did not originate) was that man is justified by faith. Justification was a term taken from the law courts and meant 'to acquit', or 'to pronounce guiltless'.³² In contrast to the Calvinists who held that Christ had died for none but the elect, Wesley believed in universal redemption: that the benefits of Christ's atonement were available for all who would claim them by an act of faith. Redemption was the gift of God, not something man won by good works. A man could still be selfish, weak and mean; but if he believed in Christ, his sins were forgiven and he had the power to overcome them.³³

For Wesley, therefore, conversion was

God's own act in which a man is turned away from his former self, made to pass from darkness into light, delivered from the power of Satan unto God, made over in mind and spirit.³⁴

30. James, William, *The Varieties of Religious Experience, A Study in Human Nature*, London, 1952, p. 186. See also Knox, R. A., *Enthusiasm*, London, 1959, p. 438.

31. Although all of the cases of conversion here considered took place in adolescence, and often under unusual emotional stress, it has been claimed [by S. G. Dimond, *The Psychology of the Methodist Revival, An Empirical and Descriptive Study*, London, 1926, pp. 163-5] that the 'records of Methodism indicate clearly that the instantaneous experience of "salvation" through religion is not peculiar to the period of adolescence or to neurotic or emotional types'. For another view, see Saigant, William W., *Battle for the Mind: a physiology of conversion and brain washing*, Melbourne, 1957.

32. Cannon, W. R., *The Theology of John Wesley*, New York: Nashville, 1946, pp. 7, 36-7.

33. Findlay and Holdsworth, op. cit., vol. I, pp. 31-2, stress that the doctrines of universal redemption and entire sanctification (mentioned later) are crucial in the Wesleyan missionary impulse.

34. Cannon, W. R., op. cit., p. 68. See also Wesley, John, *Works*, vol. IX, London, 1872, p. 92.

His own experience of conversion at Aldersgate Street Chapel on 24 May 1738 was instantaneous.

I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.³⁵

This faith was the gift of God's grace freely available to all men who would believe in Christ. As Cannon puts it: 'Faith, for Wesley, is really nothing more than grace made conscious in the individual, or grace transformed from its latent stage into one of power and effectiveness.'³⁶ At this point Wesley is near to Calvinism, for if God can confer faith as well as grace it would appear that human liberty and choice are denied. Yet both liberty and grace are stressed by Wesley: repentance and works are the outward manifestations of an inward disposition which has made the gift of faith possible.

A few examples will show that conversion was a profound experience, the first clear step in a missionary career; and yet it is difficult to interpret the experience as it is described in conventional terms.

Nathaniel Turner, for example, wrote that at the age of nine his father, mother and a sister all died within a year, leaving seven remaining children who were scattered among farming friends. Having been trained to read the Scriptures and believe in the happiness of the righteous and the misery of the wicked after death, he felt 'great concern lest any of the departed ones, thus near to me, should have been plunged into endless misery'. Often he would go out into the fields to weep and pray for them. In June 1811 he heard a local preacher on the parable of the rich man and Lazarus; the torment of the rich man in hell and Lazarus afar off in Abraham's bosom. Turner 'clearly saw, and keenly felt' that unless he changed his ways he was destined to be with the rich man, lifting up his eyes in hell. He left the service resolved to turn to God and journeyed home a mile and a half along a dreary road, fearing that the wicked one would come to take him body and soul to the place of torment. On arrival home his cousin anxiously asked if he were ill, but he could not explain to them as none of them had undergone the experience.

There followed a period of penitence and reformation of life; but having no one to guide him,

in my ignorance sought in earnest to wash my Ethiop nature white, by tears and prayers. . . . After a season I began to cry 'Peace, Peace' to my soul while God had not by forgiving mercy spoken peace.

He mixed with more religious companions and, as he put it, 'began to feel complacency in my own pitiful performance—Still unsaved'. Caught

35. Martin, Hugh (ed.), *Selections from the Journal of John Wesley*, London, 1955, p. 34. Many writers have questioned the significance of this episode, however. See Knox R. A., *op. cit.*, pp. 436-41.

36. Cannon, W. R., *op. cit.*, p. 103.

between the rival attractions of Wesleyan and Calvinist doctrines, he was given Fletcher's *Scripture Scales* and urged to seek the forgiving love of Christ through faith. Finally, while attending a Wesleyan class meeting for the second or third time

on the *fifth* of February 1812 I was enabled to 'Believe with my heart unto righteousness, and with my mouth to make confession unto Salvation.' The circumstances of that memorable hour will never be forgotten by me—so clear to me was the removal of my guilt and so satisfactory the evidence of my acceptance in the beloved, that I have never doubted to this day that I was there passed from death unto life, that I was then made a 'New Creature in Christ Jesus'.³⁷

Hobbs' account of his conversion begins with 'the pious care' of his father, through whom he was 'brought to listen to the life-giving word of God, in the days of my infancy'. Often he was 'greatly alarmed by the thunders of the divine law' and affected by 'representations of a Saviour's dying Love', yet it was not until he was sixteen that he resolved to forsake his sins.

The Word of God then pierced my soul, and laid open the thoughts and intents of my depraved heart. During the lapse of four months I seldom experienced a gleam of Hope; but lived in a fearful looking for of Judgment, and fiery indignation.

Finally, one evening, 'ruminating on my miserable condition, I felt resolved if I must perish it should be at the foot of my dying Saviour's cross'. By close attention to Scriptures he decided it was not God's will

to contend forever; neither to be always wroth, lest the spirit should fail before him. . . . And though I received no instantaneous Gushes of Divine Love, yet my Faith and Love increased, until I was enabled to embrace Christ as my Saviour, and steadfastly believe I had redemption in His Blood, the forgiveness of all my sins.³⁸

These recollections are obviously influenced by standard accounts of religious conversion, and it is impossible to discover the actual experience that lay behind the familiar phraseology. It seems certain that the emotional crises of puberty were played out in the religious terms to which they had been conditioned. Often the normal crisis was intensified in some way—in Turner's case by bereavement, in Creed's case by a long and severe affliction, during which he was much influenced by the 'godly counsels and earnest prayers of a female Methodist class leader' who visited him. Female influence appears often in these accounts. John Aldred's conversion experience began as a result of a chance attendance at a Wesleyan chapel while the parish church was being repaired. However, he did not completely abandon 'his former course of sin' and one Saturday night, having 'committed a sin to which he was much addicted', he was chastised by his mother and sent to

37. Personal narrative, vol. I.

38. Hobbs, J., 28 June 1824, Typescript, A.T.L.

bed: 'but no rest could he take hell with its horrors appeared and he wept and humbled lest he should be its eternal prey' until finally he fell asleep. In the morning he felt the condemnation removed and eventually he applied for Wesleyan membership. In this period his mother remarried, to a man 'in whose esteem my sister but not myself lived, by him my mother had two children whom I dearly loved'.³⁹ The combination of a mother's influence (which had been so crucial in John Wesley's own development) and a preacher's exhortation is also seen in the case of Samuel Ironside. On his conversion under the influence of the Rev. John McLean, a well-known revivalist preacher, we are told: 'My prayers are answered, Samuel will be a missionary.'⁴⁰ Of Watkin it was said: 'He had a godly mother, to whose training and example he attributed his early decision for Christ.'⁴¹

In the case of James Stack, the family influences were more complex. His mother's residual Catholicism (and that of other relatives) influenced him; but against this was put his father's Anglicanism and his brother's influence. It was his brother who introduced him to 'a poor but pious Methodist female a peasant's wife' in Ireland, who 'seemed to breathe the spirit of the Gospel'. Yet this apparent female influence can be over-stressed.

From acquaintance with her I soon perceived that to be a real Christian a divine change of heart is necessary but this was to me more a speculative than a practical conviction though it was not altogether without its use to me.⁴²

From this we may infer that Stack did not at this stage (or perhaps at any stage) undergo a conversion experience; and it seems likely that the conflict of religious influences in his earlier background remained with him all his life and may have had some influence on his subsequent transfer to the C.M.S.

Stack seems to be an exception. For a Methodist, the experience of conversion was crucial, though it was not the end of the struggle. As Hobbs put it: 'Since that period, my pilgrimage has been a warfare.'⁴³ It was a warfare which led in many cases to a missionary vocation. Once again, Wesley's theology gives us the theoretical framework of the religious experience of his followers. Conversion was a process of regeneration, God renewing man's fallen nature. Sin no longer had dominion over converted man; but he could still give way to it and evil deeds could strangle the new-found faith.⁴⁴ Wesley considered it a grievous error to think that those who had been saved from

39. Aldred, J., *Journal*, op. cit.

40. Article on Ironside, loc. cit.

41. Samuel Ironside on Watkin in *Wesleyan Methodist Magazine*, October 1891 pp. 730-7.

42. Stack, J., 3 December 1832, op. cit. The fact that this account was written for the C.M.S. may of course account for the diminished emphasis on 'a divine change of heart'.

43. Hobbs, J., 28 June 1824, op. cit.

44. Knox, R. A., op. cit., p. 495.

in could not lose what they had gained.⁴⁵ For Carlyle, this was

Methodism with its eye forever turned on its own navel; asking itself with torturing anxiety of Hope and Fear 'Am I right? Am I wrong? Shall I be saved? Shall I not be damned?'—What is this, at bottom, but a new phasis of *Egoism*, stretched out into the Infinite, and not always the heavenlier for its infinitude.⁴⁶

For the converted man there was still a higher goal, that of sanctification. This would be achieved through the agency of the Holy Spirit. Wesley saw a close bond between faith and works: a man's works were the living portrait of God's grace.⁴⁷ He believed also a doctrine of assurance: it was possible for the true believer to know through the witness of the Spirit that he was saved. There was perhaps a danger that such a belief would lead to sanctimoniousness; as Bishop Butler said to Wesley: 'Sir, the pretending to extra-ordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing.'⁴⁸ But to one such as John Hobbs, confidence in Christ as his Saviour was 'a blessed and invigorating assurance'.⁴⁹

Belief that good works were an indication of a state of grace had profound social consequences. It was reflected not only in the rigorous pattern of life which the convert adopted but in his attitude to society and in his resolve to convey to others the experience he had undergone. 'Why', asked Wesley in one of his sermons, 'is the New Zealander or the Hottentot cut off from the truths of the Gospel?'⁵⁰ And the question itself was a powerful impulse to missionary activity.

One final aspect of Wesley's teaching can be mentioned for its influence on missionary behaviour: the belief that God is present in all things, all events. Wesley summed it up in a letter to his sister of 12 January 1781:

An event, the cause of which does not appear, we commonly say, comes by chance. O no: it is guided by an unerring hand; it is the result of infinite wisdom and goodness.⁵¹

Again and again missionaries were to record their belief that they were under the active protection of God. Thus Turner wrote that while

sailing over the tempestuous ocean we had many signal displays of our Heavenly Father's peculiar regard for us and repeatedly saw his hand stretched out for our Preservation and care.⁵²

John Wesley's religious experience has been described as 'the higher use of the will in developing systems of self-control, as his religious

45. Dimond, S. G., op. cit., p. 244.

46. Carlyle, Thomas, *Past and Present*, London, 1899, p. 117.

47. Cannon, W. R., op. cit., p. 149.

48. Cannon, W. R., op. cit., p. 210; Knox, R. A., op. cit., p. 450.

49. Hobbs, J., 28 June 1824, op. cit.

50. Sermon LXXIX, pt iii, sec. 1, quoted in Cannon, W. R., op. cit., p. 159.

51. *Works*, vol. XII, p. 484, quoted in Cannon, W. R., op. cit., p. 169.

52. N. Turner to Rev. J. Etchells, 30 September 1824.

sentiment became more perfectly organised'.⁵³ In this it is possible to see a reflection of his mother's discipline, in which the instinct for play and the expansive emotion of joy were suppressed. It was a process in which the harmonizing of the inner life was only achieved after intense strain and mental discord.

One of the clearest examples of the day to day working of a Methodist conscience is seen in an early journal of J. H. Bumby, now held by the Methodist Missionary Society in London.⁵⁴ It is perhaps not entirely representative as Bumby was then a young man in ill-health; a sensitive soul, he was by no means a typical missionary. But, if in heightened form, his spiritual struggles indicate a practical working out of Wesley's doctrines. He tries to restrain the lively spirits of a young man by self-reproof and abasement: he is a sinful worm, a reptile; he deserves nothing but hell. He seeks to regulate his day by rule, to control his thoughts and inclinations, but being unwatchful in the company of friends he gives way too much to 'lightsomeness'. Despite long hours of prayer he does not retain the evidence of 'sanctification'. His biographer commented on these efforts:

his spirit became more chastened and serious; his natural impetuosity and impatience, though not destroyed, had evidently given way under a sacred counter-acting influence; and his entire demeanour in private was such as to prepare the people for hearing him in public with seriousness and respect.⁵⁵

Bumby appears to have had a successful career as a minister in England. Most of the missionaries began as local preachers or as probationary ministers, learning the methods they were to use as missionaries. For example, Nathaniel Turner carried out a mission among the 'benighted' inhabitants of South Cheshire. In most villages he met strong, even violent, opposition from squire and vicar. At one place his preaching was drowned by a band, with drums and fife playing, boys shouting and church bells ringing; at another, money was given out to drink the health of the local parson, success to Church and State and 'Damnation to the Methodists'; at yet another, the parish clerk-cum-schoolmaster came drunk to the service, uttering 'horrid imprecations' and pulling Turner by the ears while squire and parson stood by enjoying the sport. But Turner claimed, after eighteen months of labour, that some seventy people had been gathered into classes under duly appointed leaders and Methodism had obtained a strong hold.⁵⁶

Though most missionaries usually had at least three or four years' experience of English work, details are elusive. James Wallis, for example, as well as being a local preacher in London, was a member of an organization known as the 'Christian Community' which provided

53. Dimond, S. G., *op. cit.*, pp. 78-80, 84-6.

54. Journal of J. H. Bumby, 1829-38, M.M.S.

55. Barrett, Alfred, *op. cit.*, p. 35.

56. Most of these details are in Turner's Personal Narrative; a similar version with some additional material is in Turner, J. G., *op. cit.*, pp. 5-8.

preachers for work-houses, lodging houses and gaols.⁵⁷ There must also have been much of interest in Woon's four years as a local preacher in London; in 1835 he wrote back asking to be remembered to old friends at the City Road Local Preachers quarterly meeting.⁵⁸ More information is available about the English ministry of both Bumby and Waterhouse. Waterhouse had been a minister for nearly thirty years before coming out to be General Superintendent of Wesleyan Missions in Australia and New Zealand, having been in charge of many of the more important circuits, such as Birmingham, where Bumby served under him.⁵⁹

It seems very likely, as has been suggested, that the South Seas missionaries were very largely influenced by their English experiences; the heathen took the place of 'the poor and the sick, the revilers and the sinners'.⁶⁰ In the same way, one suspects, many attitudes of class distinction in England hardened into racial distinctions in New Zealand. Not only did the missionaries bring English attitudes and techniques, they were under pressure to maintain these; for the directors of mission policy at home, to whom success and failure had to be explained, were almost entirely without personal experience of missionary activity in an alien culture. This reinforced the tendency to stick to the methods tried and tested among the heathen of Britain, particularly as most of the missionaries held the London committee in considerable awe.

A more elusive problem is that of deciding what made these particular men decide on a missionary career. It is much easier to invent possible motives than to determine what these were. A Dutch writer, Johannes Van Den Berg, for example, lists ten possible motives: to promote the commercial well-being of Britain, the humanitarian-cultural motive, the ascetic motive, debt (the sense of obligation for blessings received), the romantic motive (love of adventure), the theocentric motive (to the glory of God), love and compassion (a desire to win souls), the ecclesiastical motive (to the glory of the Church), the eschatological motive, or obedience to Christ's explicit instruction.⁶¹ Though there is evidence that many of these motives were at work, it is likely that in each case motives were mixed and probably of even greater complexity than even this list suggests. It is possible certain mundane considerations may also have played a part.

57. Luxton, C. T. J., 'The Rev. James Wallis of the Wesleyan Missionary Society', *Proceedings of the Wesley Historical Society (New Zealand)*, vol. 21, nos 1-2, March 1965, p. 3. See also handwritten obituary at Methodist Connexional Office, Christ church, and Morley, *op. cit.*, p. 61.

58. Minute book in box labelled 'B. Candidates I', M.M.S.: W Woon, Kawhia, 7 March 1835, M.M.S.

59. Morley, W., *op. cit.*, p. 35. For episodes in Waterhouse's English career, see Gunson's thesis, Chapter XIX, and for Wesleyan home missionary experience, see Chapter VII.

60. Gunson, W. N., *op. cit.*, p. 118.

61. In *Constrained by Jesus' Love: an inquiry into the Motives of the Missionary Awakening in Great Britain in the period between 1698 and 1815*, Kampen, Netherlands, 1956, summarized in Warren, Max, *The Missionary Movement from Britain in Modern History*, London, 1965, pp. 45-8. See also Gunson, *op. cit.*, pp. 47-55.

The first is that for all his sacrifices, the missionary had a certain security and status. He might have to erect a mission station from nothing but unlike most settlers he could count on continual financial support, with provision for his food, furniture, farm animals and land. Most mission stations were well stocked; when that at Whangaroa was destroyed the property loss was nearly £2,000.⁶² A reasonably thrifty missionary could live comfortably with a large family and save; Waterhouse, for example, commented that Turner, 'a thoroughly good man', had saved 'many hundreds if not a higher figure'.⁶³ Missionaries were paid an annual allowance for servants; but Turner had been able to keep twenty or thirty 'lazy lads' who lived on mission food and were paid out of barter; his family was kept 'with abundance of everything from the store' and their only expense was clothing.⁶⁴ Many were poor men when they offered themselves for missionary work—both Buller and Hobbs, for example, were in debt.⁶⁵ However, men in that position had reasonable prospects anyway in Australia and New Zealand, and missionaries were forbidden to follow a trade, buy land or engage in commerce; all of which suggests that while nobody would become a missionary for predominantly financial motives there was no financial discouragement.

In some cases there is evidence that a reading of missionary publications—or the more general religious literature which usually included missionary news—awakened a desire for a missionary career. Nathaniel Turner attributed his interest to the monthly missionary magazines lent him by visiting ministers.⁶⁶ Aldred recorded that he was delighted with missionary intelligence, although he also wrote that he had hoped to go to Van Diemen's Land because 'I had decidedly a preference for the English work believing that with the Europeans I should be most useful'.⁶⁷ Ironside is said to have been influenced by a celebrated paper, 'Pity Poor Fiji', written by Watkin in the Wesleyan Methodist Magazine of February 1838—a work which is also said to have inspired J. F. H. Wohlers, the German missionary who worked on Ruapuke Island.⁶⁸

Apparently, none of them specifically sought New Zealand. The general pattern was to offer for foreign work and then to go where sent. Creed expressed a preference for the South Seas, Warren said he preferred a warm climate, and Wallis said he would go anywhere in the world except Sierra Leone (perhaps influenced by the fact that in 1823 the C.M.S. had sent twelve missionaries there and within eighteen

62. Henry Williams in *The Church Missionary Register*, 1827, p. 627, quoted in Elder, J. R. (ed.), *The Letters and Journals of Samuel Marsden, 1765-1838*, Dunedin, 1932, p. 44.

63. John Waterhouse to M.M.S., 30 September 1841.

64. John Waterhouse to M.M.S., 7 January 1841.

65. James Buller to Rev. N. Turner, 20 October 1836, duplicate to Secretary, W.M.S.; Minutes of the (Sydney?) Committee (for the South Sea Missions?), 30 June 1823, transcript in J. A. Ferguson, W.M.S. Records, 1819-26, A.N.L.

66. Personal Narrative I.

67. Aldred, J., *Journal*, 1832-64, op. cit.

68. *D.N.Z.B.*, vol. II, pp. 471-2, 527-9.

months ten were dead of fever).⁶⁹

New Zealand, however, probably had as bad a reputation as anywhere. Quoting extracts from Leigh's journal, a Wesleyan missionary journal commented in 1822:

The wretched state of the inhabitants presents a deeply affecting picture of the effects of human corruption, and the necessity of the Gospel. In no place are its pacific influences more pathetically invoked by the groans and sufferings of the victims of barbarous cruelty and infuriate passions: and in no part of the earth will its triumph, as the gospel of *peace* and *salvation*, be more strongly marked, or appeal with more powerful and delightful effect to the feelings of our common humanity.⁷⁰

After the sacking of the mission station at Whangaroa, the Earl of Mount Cashel confessed at the annual meeting of the Society that he previously looked forward from one issue of *Missionary Notices* to the next, fearing to hear that the missionaries had 'furnished a horrid meal to these cannibals whom they were endeavouring to instruct'.⁷¹ In its annual report for 1830, the Society commented on the Maoris that 'the perverse levity and awful depravity of these savages appear to be unequalled in the history of man'.⁷²

The desire to become a missionary might also be awakened by hearing lectures by returned missionaries. Leigh, a singularly inactive missionary in the field, was a singularly active propagandist at home: in one three and a half month period, for example, he claimed to have attended fifty missionary meetings, preached thirty sermons and travelled 1,500 miles.⁷³ If Leigh's notebook for use in missionary talks in England is any indication, his information on Maori life must have been highly misleading.⁷⁴ However, Leigh's preaching in Australia is said to have moved James Stack to join the mission.⁷⁵

There can be little doubt that the continual propaganda for missions was effective. The cynic might argue that it was an easy way of salving consciences and enabling the faithful to ignore the unhygienic poor on their doorstep, or that it was a device to glamorize religion; but it is clear that the missionaries themselves were only the active part of a movement with ramifications in many directions. It is instructive to read in the back pages of *Missionary Notices* acknowledgements of the

⁶⁹ Stock, Eugene, *The History of the Church Missionary Society*, vol. I, London, 1899, p. 169.

⁷⁰ *Missionary Notices*, no. 81, September 1822, pp. 324-6.

⁷¹ *Missionary Notices*, no. 162, June 1829, p. 84.

⁷² *Annual Report of the Wesleyan Methodist Missionary Society, Year ending December 1830*, p. 39.

⁷³ Samuel Leigh to Rev. Elijah Hoole, 5 February 1849; xeroxed copy supplied by Methodist Archives and Research Centre, London.

⁷⁴ S. Leigh, Notebook for use at missionary meetings, M.L.

⁷⁵ Findlay and Holdsworth, vol. III, pp. 175-6.

unending flow of supporters' gifts.⁷⁶ Leigh in fact launched the New Zealand mission at a time of financial stringency by touring the provinces and appealing for goods, amassing a motley collection of pots and pans, kettles, knives and forks, prints, calicoes and 'curiosities', axes, saws, pins, buttons, fish-hooks, clothes, articles in copper, iron and brass, even a large tent.⁷⁷ Much, we may suspect, was unusable; but by such means the allegiance of thousands of the humble and obscure was enlisted in the contest between 'the vices and unrestrained passions of savages, and the mild yet powerfully controlling influence of evangelical truth'.⁷⁸ On the mites of widows, great missionary empires rose.

Not all women confined themselves to making pincushions and workbags for the missions. Some came out as wives. Miss Bumby came with her bachelor brother, marrying Gideon Smales when Bumby was drowned; Miss Kezia Bedford was sent out in the barely concealed hope of the missionary fathers in London that she would satisfy Mr Stack's conjugal needs. He and she had other ideas, and after upsetting the bachelors of the Church Missionary Society Miss Bedford returned to Sydney and an apparently wealthy marriage. These were the only single women in the mission. Of the missionaries themselves, seven out of nineteen were single on arrival: Aldred, Bumby, Buttle, Hobbs, Smales, Stack, and White. Of these, only Bumby, who was drowned shortly after his arrival, failed to marry, and he had been accompanied by his sister Mary Anna. It was not thought safe to leave a missionary unmarried.

It is easy to underestimate the influence of missionary wives. Few of their letters or journals survive and in their husbands' writings they figure rarely, except when being wooed, or when sick or having babies. Yet their influence on the mission was considerable. At a time when 'culture contact' on the European side was almost exclusively male, the influence of missionary wives must have been out of all proportion to their number. They influenced directly, by participating as teachers and organizers; indirectly they shaped the whole ethos of the mission. The basic encounter in the missionary situation was between two family systems, the extended Polynesian family and the small European family. These had different patterns of child-rearing and produced different personalities, and thus a different approach to religion. The fact that missionaries came as family units placed firm limitations on the possible adaptations that Christianity might make. The fact that missionary wives had family responsibilities and duties connected with mission hospitality strongly limited their direct missionary role. The missionaries

76. Such items as 6 nightcaps from Mrs Abbotts of Lindenthorp, 4 dozen pocket handkerchiefs from Mrs Gardner of Chipping Norton and from the Rev. Thomas Keyworth of Faversham, a copy of his *Introduction to the Hebrew Language*. See *Missionary Notices*, no. 120, December 1825. Among Young Ladies' Establishments, it was at times as if a competitive fever arose to produce the most pincushions and workbags for the heathen: Miss D. Woods' Establishment 514; Miss Sherratt's 530; Miss Collingson's 684; with admirable Miss Twigg's Establishment romping home with 880 pincushions and workbags. See *Missionary Notices*, no. 117, September 1825.

77. Strachan, Alexander, *op. cit.*, p. 122.

78. *Missionary Notices*, no. 119, November 1825,

moaned their lack of influence on Maori diet, clothing, housing, child-rearing and sanitation, and this was indeed disastrous for Maori health. But since these were areas where the influence of women might have been crucial, the inadequate number of women missionaries may explain much of the failure. On balance, the missionary family was probably more of a barrier than a bridge.

Yet the missionary's marriage was powerfully influenced by mission needs. For women, marriage was virtually the only way to enter on a missionary career. Many missionaries married only on the eve of departure, acquiring a wife at the same time as they gathered other necessary items of equipment. Thus, Samuel Leigh's biographer tells us that 'experience and observation' had convinced him that no single man should be appointed to labour amongst a barbarous people; so, before leaving England, in 'the hope of promoting his own comfort and extending his usefulness among the natives of New Zealand, he went down to Staffordshire and married a lady of the name of Clewes'.⁷⁹ Yet the combination of marriage and career seems to have been effective: the marriages appear to have been as stable as they were prolific. Most surviving portraits of missionary wives show them in old age: grim Victorian grandmothers, tight lipped and buttoned up, survivors of a lifetime of pioneer perils. But when they arrived they were mostly in their twenties. Eliza White and Sarah Ironside, for example, were not yet twenty-one, and both were bright and attractive young women. Miss Bumby was described by Felton Mathew as 'a very plump and very nice, good-tempered girl, rejoicing in the unfortunate name of "Bumby"',⁸⁰ and by one of John Hobbs' daughters as 'a vision of delight'.⁸¹

Some appear to have come from a social background superior to that of their husbands. Hobbs' 'beloved Jane', for example, was an attorney's daughter.⁸² Jane Woon had kept a Seminary for Young Ladies in Penzance;⁸³ and Hannah Watkin was the niece of a leading Methodist minister in England, the Rev. J. Entwistle.⁸⁴ In many cases there was parental opposition to the marriage: having brought up their daughters as pious young females, it must have been a terrifying thought that bodily nurture had produced nothing better than a cooking-pot destination in the darkest South Seas. Mrs Woon and Mrs Hobbs encountered severe family opposition; Mrs Turner's father would not consent (until the last minute) to her going to cannibal New Zealand; yet Mrs Woon was able to report that in their 'conjugal union' they were most happy—'The Lord has given us five little ones within six years'—

⁷⁹ Strachan, Alexander, *op. cit.*, p. 130.

⁸⁰ Rutherford, J. (ed.), *The Founding of New Zealand*, Auckland, 1940, p. 50.

⁸¹ Mrs Gittos, 'Three Missionary Heroines', *New Zealand Methodist*, 2 May 1891, p. 4.

⁸² Gunson thesis, p. 514.

⁸³ Mrs Jane Woon to Rev. John Waterhouse, 4 March 1837, typescript, Methodist Connexional Office, Christchurch.

⁸⁴ McIntock, A. H. (ed.), *An Encyclopaedia of New Zealand*, Wellington, 1966, vol. III, p. 591.

and Mrs Turner was to have eight boys and six girls and live to be ninety-six.⁸⁵

Where we have evidence, the religious experience of missionary wives is very similar to that of their husbands. Thus Mrs Ironside, born Sarah Eades, the eldest of five, was converted at sixteen by 'the well known Squire Brooks of Huddersfield' and became an earnest and successful Sunday school teacher.⁸⁶ Mrs Turner is described as being reared in the fear of God. She had two uncles Methodist preachers, she experienced a change of heart and was confirmed at the age of eighteen.⁸⁷ Mrs Woon wrote the Rev. John Waterhouse that

the Lord wrought His Salvation in my heart by the instrumentality of your preaching in Penzance . . . I never suffered terrors or horrors, but used almost to weep my life away for having grieved my God and for the feeling since of His willingness to save.⁸⁸

Missionaries were above all a people under stress. At the beginning was the sense of guilt and desolation which led to the conversion experience, which in turn produced a successful integration in some cases, in others men whose basic temperament continued in powerful conflict with their religious values. To this was added the strain of the missionary situation: the existence of a culture, not without attraction, which seemed capable of successfully ignoring the missionary message; the absence of the institutional supports of church and community and of the reminders of inherited tradition; in many cases considerable sexual tension; the strain of the in-fighting characteristic of small closed communities under pressure.

In the light of this it is hardly surprising that there is evidence of mental disorder. Samuel Leigh and William White were both said by their colleagues to have been mentally unbalanced; and although colleagues are not always charitable in their judgments, it is hard to believe they were wrong in these two cases. White, for example, was given to extreme alternations of mood, veering between excessive self-confidence and utter self-abasement, a man of unpredictable, violent tempers. Stack, in later life, while serving with the C.M.S. suffered a mental breakdown and spent two years in hospital in England.⁸⁹ McLintock's impression of Watkin's journal at Waikouaiti was of 'despair and disillusionment, tinged with deep depression which became more acute as the years went by'.⁹⁰ Wallis is described by Morley as 'Quiet in manner and at times greatly depressed in spirit'.⁹¹

Given the stress inherent in a missionary situation, it is difficult to

85. White's letter, n.d., in his *Journal*, T.T.C. See also Hobbs' *Journal*, T.T.C., 12 February 1827, for reference to opposition to his wife's coming. Details of Mrs Woon are from her letter of 4 March 1837; of Mrs Turner from Turner's *Personal Narrative* and, for date of her death, *Australasian Missionary Review*, 4 November 1893.

86. *The New Zealand Methodist*, 24 January 1891.

87. *Australasian Missionary Review*, 4 December 1893.

88. Mrs Jane Woon to Rev. John Waterhouse, 4 March 1837.

89. *An Encyclopaedia of New Zealand*, vol. III, p. 304.

90. McLintock, A. H., *The History of Otago*, Dunedin, 1949, p. 119.

91. Morley, W., op. cit., p. 61.

decide what part the missionary's beliefs played in easing or increasing his problems. Mrs Binney has said of Thomas Kendall of the Church Missionary Society that he 'was predestined to be the victim of the fearful tension that Calvinism can create in a soul'.⁹² With the Wesleyans it is impossible to come to any such general conclusion about the psychological consequences of belief. The belief in justification by faith appears to have produced tranquillity in many cases; but the fear of losing what had been gained could produce anxiety and melancholy. A lack of desire to do good works, to persevere in missionary tasks—very natural in the face of opposition or indifference—could be interpreted as loss of faith, leading to damnation. Similarly, the belief that God was present in all things and all events, that saints were under the protection of God, while it could lead to tranquillity under danger, and there were many examples of this, could be devastating if a missionary began to interpret misfortune as evidence of God's wrath. Misfortune easily befell a missionary: his wife or his children could fall sick or die, his house could burn down, Maoris could be violent. What did such things mean? Perhaps the missionary was damned; perhaps he was being punished for his misdeeds; perhaps an ever-loving Heavenly Father was chastening and purifying those whom He loved. Given this range of explanations, much depended on the missionary's temperament and physical condition, so that belief could make him stoical, tranquil or utterly despondent in the face of troubles.

Signs of mental strain are by no means the total picture. The average life span of missionaries was seventy and six reached four score years—White, 83; Stack, 82; Hobbs, 83; Wallis, 86; Ironside, 83; and Watkin, 81. Many of the wives enjoyed as good a life span as Mrs Turner: Eliza White died at 74, Mary Ann Wallis at 86, and Jane Hobbs, 88. Mental stress did not apparently prevent a successful old age. Watkin went on to a distinguished career in Australian Methodism, becoming President of the Australasian Conference at Adelaide in 1862.⁹³ On his death he was described by Ironside as 'one of the most lovable men I ever knew and unselfish to a fault'.⁹⁴ Something of Stack's indomitable quality is suggested by the report that in his old age, back at his native Portsmouth, he 'lived in considerable poverty, bathed in the sea every morning and held open-air services for sailors'.⁹⁵ William White died at eighty-three after he rode forty miles on horseback and then over-exerted himself gardening the next day.⁹⁶ Whatever else may be said of early-nineteenth century Methodist belief and of the men who held it, they were both plants that could take root in a pioneering world.

92. Binney, Judith, *The Legacy of Guilt. A Life of Thomas Kendall*, Auckland, 1968, p. 1.

93. *An Encyclopaedia of New Zealand*, vol. III, p. 591.

94. Samuel Ironside in *Wesleyan Methodist Magazine*, October 1891, pp. 730-7.

95. Reed, A. H. (ed.), *op. cit.*, p. 37.

96. Obituary in *New Zealand Herald*, 26 November 1875.

APPENDIX ONE

STATISTICAL OUTLINE OF WIVES AND FAMILIES ARRIVING IN NEW ZEALAND BY MAY 1840. (ARRANGED IN CHRONOLOGICAL ORDER OF HUSBAND'S ARRIVAL.)

1. CATHERINE LEIGH, née Clewes; born Staffordshire; married 1820; died 15 May 1831 at Parramatta, New South Wales. (I 1842 (August) Samuel Leigh married Elizabeth, widow of William Kaye, Methodist minister).
2. ELIZA WHITE, née Leigh; born 11 July 1809 at Earith, Huntingdonshire; married 30 June 1829; aged 20 on arrival in New Zealand; two surviving sons; died 28 February 1883, aged 74.
3. MARY STACK, née West, born 1814 at Islington?; married 6 October 1833; aged 19 on arrival in New Zealand; one son, one daughter; died 1850, aged 36. (Note: Stack married her after leaving the W.M.S.)
4. ANNE TURNER, née Sargent, born 1798 at Ipstones, Etruria, Staffordshire, farmer's daughter; married 10 January 1822 at Stoke-on-Trent; aged 25 on arrival in New Zealand; nine sons, 6 daughters; died 10 October 1893, aged 96.
5. JANE HOBBS, née Broggref or Brogreff, born 1799 at Ramsgate Kent; an actuary's daughter; married 14 August 1827 in Sydney; aged 28 on arrival in New Zealand; four sons, five daughters; died 16 December 1887, aged 88.
6. MARY ANN WHITELEY, née Cooke, married 4 September 1832, at South Collingham; one (?) son, three (?) daughters.
7. JANE MOON, née Garland; born 1804 at Marazion, Cornwall; kept a Seminary for Young Ladies at Penzance; aged 30 on arrival in New Zealand; five (?) sons, one (?) daughter; died 1859, aged 55.
8. MARY ANN WALLIS, née Reddick, born 26 May 1807; married 16 April 1834; aged 27 on arrival in New Zealand; five sons, four daughters; died 8 February 1893, aged 86.
9. JANE TONKIN BULLER, née Martin; married 9 August 1835; 11 children; died 23 December 1884.
10. CREED: Not known. Her portrait is on p.75 of Morley's "History of Methodism in New Zealand," op. cit. See also the famous Baxter print of their landing in Taranaki.
11. ABRAHAM IRONSIDE, née Eades, converted at 16, married 24 August 1838 at Sheffield; died 1890.
12. JARVIS: Not known. He was married on arrival in N.Z.- his portrait is on p. 120 of Morley, op. cit.

13. MARY AUSTRALIA ALDRED, née Lawry; daughter of Walter Lawry, 1 May 1849 at Auckland; 2 sons, 3 daughters.
14. SARAH BUDDLE, née Dixon, married September 1839 at Earnard Castle; five sons, five daughters; died 1 September 1864.
15. BUTTLE: Buttle was married but details not known.
16. MARY ANNA SMALES, née Bumby, born 1811 at Thirsk, Yorkshire, married 29 December 1840 at Hokianra, three sons, two daughters; died at sea, 22 March 1862. (Sister of the Rev. J.H. Bumby.) Smales married twice more:
MARY ANN SMALES, née Baxter, born Robin Hood's Bay, Yorkshire February 22, 1845; 3 children all of whom died in infancy; died at Whitby, Yorkshire, 25 September 1869. (Married early 1860's, exact date not known).
ELIZABETH TAYLER, whom Smales married in the early 1870's (exact date not known). There were 7 children of this marriage.
17. SUSANNAH TURTON, née Kirk, married 1839; one son, died 1849.
18. HANNAH WATKIN, née Entwistle, born 1807 in Manchester, married 1830; three sons; died 1900, aged 93.

In giving permission for the publication of material contained in Appendices 1 to 3, Dr. Owens acknowledged that some details were incomplete. I have added a few details from records immediately at hand.

L.R.M.G.

APPENDIX TWO

STATISTICAL OUTLINE OF WESLEYAN MISSIONARIES ARRIVING IN NEW ZEALAND BY MAY 1840, ARRANGED IN CHRONOLOGICAL ORDER OF ARRIVAL

1. SAMUEL LEIGH. Born 1 September 1785 at Milton, Staffs; converted at about fifteen; pre-missionary occupation, student Congregationalist, then Wesleyan Probationer; educated at Bogue's Congregational Seminary, Gosport; ordained 30 Sept 1814, arrived New Zealand 5 May 1819 (stayed c.1½ months) then 22 February 1822; age on arrival in New Zealand, 34; served at Bay of Islands (guest of C.M.S.) and at Whangaroa left New Zealand mission 14 November 1823; later served in Australia and England; retired 1845; died May 2, 1852 at 66.
2. WILLIAM WHITE. Born 1792 in Durham; parents Wesleyan?; pre-missionary occupation probably cabinet-maker; ordained 23 January 1822; arrived New Zealand 15 May 1823; age on arrival in New Zealand, 31; served at Whangaroa and Mangungu; left New Zealand mission 1837; later in kauri trade in Hokianga and Kaipara; died 25 November 1875, at 83.
3. JAMES STACK. Born 1 September 1801 at Portsmouth; parent Roman Catholic and Church of England; pre-missionary occupation, naval service in England and New South Wales; arrived New Zealand February 1823 aged 22; probationer 1825; served at Whangaroa and Mangungu; left New Zealand mission 2 May 1832; transferred to C.M.S. and returned to New Zealand until 1847 when he returned to England; died 18 April 1883 aged 82.
4. NATHANIEL TURNER. Born 1793 at Wybunbury, Cheshire; father a farmer, member of Church of England; pre-missionary occupation probably farming; home missionary in Cheshire; ordained 23 January 1822; arrived New Zealand 3 August 1823 aged 30; served at Whangaroa and Mangungu; left New Zealand mission August 1839; subsequently served in Australia retired 1850; died 5 September 1864, aged 71.
5. JOHN HOBBS. Born 22 February 1800 at Isle of Thanet, Kent father an agricultural implement maker and Wesleyan local preacher; converted at 16; pre-missionary occupation, carpenter, joiner and blacksmith; Wesleyan local preacher; little formal education; arrived New Zealand 3 August 1823 aged 23; ordained 1827; served at Whangaroa and Mangungu; also served in Tonga 1833-1838; left New Zealand 1858?; died 24 June 1883, aged 83.
6. JOHN WHITELEY. Born 20 July 1806 at Kneesall, Nottinghamshire; of pious parents who were at first Independent; pre-missionary occupation, miller and baker; four years local

- preacher; ordained 27 September 1832; arrived New Zealand 21 May 1833 aged 27; served in Kawhia, Pakanae, Taranaki; shot 13 February 1869, aged 63.
7. WILLIAM WOON. Born 18 December 1803 at Truro, Cornwall; pre-missionary occupation, printer; 7 years a Wesleyan member, 4 years a Local Preacher in England, served in Tonga, 1831-4; visited New Zealand 1831 but finally arrived January 1834 aged 30; served at Mangungu, Kawhia, Manukau, Pakanae, Taranaki; retired 1854; died 22 September 1858, aged 54.
8. JAMES WALLIS. Born 18 April 1809 at Blackwall, Poplar near London; parents Wesleyan; pre-missionary occupation cabinet-maker; Local Preacher, then Minister at Ely; ordained 1 April 1834; arrived New Zealand 1 December 1834, aged 25; served at Mangungu, Whangaroa, Tangiteroria; left mission 1863; thereafter worked among Europeans in Auckland; retired 1868; died 5 July 1895, aged 86.
9. JAMES BULLER. Born 6 December 1812 at Helston, Cornwall; father a Baptist deacon, Buller himself a converted Wesleyan; converted at 20; pre-missionary occupation, teacher; arrived New Zealand 27 April 1836, aged 24; served at Mangungu, Tangiteroria; left mission 1854; thereafter worked among Europeans and re-visited England; died 6 November 1884, aged 72.
0. CHARLES CREED. Born 8 October 1812 at Hembridge Farm, Somerset; parents Church of England, Creed himself a converted Wesleyan; converted at 18; pre-missionary occupation farmer; educated Hoxton Theological Institution, ordained 1837; arrived New Zealand 18 March 1839, aged 27; served 20 years in Hokianga, Kaipara, Taranaki and Waikouaiti; left New Zealand Mission 1852; served in Australia; retired 1867; died February, 1879, aged 67.
1. JOHN H. BUMBY. Born 17 November 1808 at Thirsk, Yorkshire; parents Wesleyan; converted at 15; educated at an Academy at Leeds; four years a Probationer, then an ordained minister from 1834; arrived New Zealand 18 March 1839, aged 31; based on Mangungu, toured North Island and northern part of the South Island; drowned 26 June, 1840, aged 32.
2. SAMUEL IRONSIDE. Born 9 September 1814 at West Sheffield, Yorkshire; father 50 years a Wesleyan Local Preacher; converted at 17; pre-missionary occupation, cutler; educated two years at Hoxton Theological Institution; arrived New Zealand 18 March 1839, aged 25; served in Hokianga, Cloudy Bay, Wellington, Nelson, New Plymouth; left mission 1858?; later served in Australia; retired 1878; died 24 April 1897, aged 83.
3. JOHN WARREN. Born 1814 in Norfolk; father a farmer; converted at 17; pre-missionary occupation, tailor; Wesleyan Local Preacher, Probationer 2 years; ordained 14 September 1838?; arrived New Zealand January 1840, aged 26; served at Waima and Newark; then 15 years European work at

Wellington, Nelson, Auckland, Manukau; retired 1869; died 24 November 1883, aged 69.

14. JOHN ALDRED. Born 12 February 1818 at Stutton, near Ipswich, Suffolk; converted at 14; pre-missionary occupation, school teacher; converted from Church of England; 3 years education as articled pupil with a clergyman; ordained 4 September 1839, arrived New Zealand 7 May 1840 aged 22; served at Ahuahu, Wellington, Nelson, Christchurch etc.; left mission 1843? organised a succession of European circuits in New Zealand; died 14 January 1894, aged 76.
15. THOMAS BUDDLE. Born 1812 in Durham; parents Church of England from which Buddle himself converted at 17; Wesleyan Local Preacher, then 4 years Probationer; ordained 1839; arrived New Zealand 7 May 1840, aged 28; served at Whaingaroa, Te Kopua; then served 22 years in Auckland (also on Senate of New Zealand University); retired 1882; died June 1883, aged 71.
16. GEORGE BUTTLE. Born 1810 at Snaith, Yorkshire; converted at 17; ordained 1838; arrived New Zealand 7 May 1840 aged 30; served at Waipa; 1858 returned to England, 1863 back to New Zealand; retired 1863; died 10 July 1874, aged 64.
17. GIDEON SMALES. Born 1818 at Whitby, Yorkshire; pre-missionary occupation, printer; ordained 1839; arrived New Zealand 7 May 1840, aged 22; served until 1856 after which he retired and farmed 300 acres at East Tamaki; died 5 October 1894, aged 76.
18. HENRY H. TURTON. Born 1818 at Bradford, Yorkshire, son of a Wesleyan minister; ordained 1839; arrived New Zealand 7 May 1840 aged 22 years; served at Mangungu, Aotea, Ngamotu, Kawhia, Manukau; after retirement in 1858 was in business in New Plymouth; died 18 September 1887, aged 69.
19. JAMES WATKIN. Born 1805 at Manchester; father a soldier; two years a Wesleyan Local Preacher, also served in Tonga, 1831-7, then New South Wales; arrived New Zealand in May 1840, aged 35; served at Waikouaiti; left New Zealand mission 1855; served in New South Wales; retired 1869, died 14 May 1886, aged 81.

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APPENDIX THREE
CHILDREN OF EARLY N.Z. WESLEYAN MISSIONARIES.

PARENTS NAME	DATE MARRIED	NAME OF CHILD	DATE OF BIRTH	PLACE OF BIRTH	LATER CAREER.
WHITE, William	30 June 1829	(?) (son)	2 April 1830	Mangungu	Stillborn.
			23 Feb 1831	"	Died 23 Aug 1831, aged 6 months.
		(daughter) John	21 Jan 1833	"	Died 20 mins. after born
		Ebenezer T. L.	1 Aug 1834	"	
TURNER, Nathan- iel	15 Jan 1822		?	?	
		Ann Sargent	3 March 1823	Hobart	
		Thomas	29 " 1824	Whangaroa	Died at sea January 1854
		Nathaniel	3 May 1825	Keri Keri	Died 16 April 1826
		(Miscarriage)	Dec 1825		Member of Queensland legislature.
		John Sargent	3 Dec 1826	Whangaroa	
		Martha	31 Aug 1828	Tonga	
		Nathaniel	11 Oct 1829	Tonga	
		Josiah	14 Sept 1832	Hobart	Minister. Wrote father's life.
		George Charles Wesley	5 Apr 1834	Hobart	Shipowner at Canterbury M. dtr of L. Iredale.
		Mary Emma Bloor	21 July 1835	Hobart	
		Sarah Eliza Hopkins	20 Nov 1836	Hokianga	

PARENTS NAME	DATE MARRIED	NAME OF CHILD	DATE OF BIRTH	PLACE OF BIRTH	LATER CAREER
TURNER, Nathan- iel (contd)		Hannah Jane	1 Dec 1838	Hokianga	
		Louisa	15 Aug 1840	Hobart	
		Nathaniel Bailey	Still-born		
		George Edwin	Still-born 24 Apr 1844		
HOBBS, John	15 Aug 1827	Emma	2 Aug 1828	Pahia	m. Rev Wm. Kirk in 1848, lived at Pipiriki Missn. Died 1906.
		(Miscarriage)	March 1829		
		(Miscarriage)	Nov 1829		
		Marianne Margaretta Richard	31 July 1830 19 Nov 1831 24 Feb 1833	Mangungu Kerikeri Mangungu	m. Rev. Wm. Gittos, 1857 Represented Franklin and B. of I. in H. of Reps. M. dtr of Rev. John Water- house. Died 1910.
WHITELEY William	4 Sep 1832	Phebe	23 June 1835	Tonga Tabu	
		George	11 June 1837	Haapai	Died Waimate, 18/3/1838.
		(miscarriage)	Aug 1838		
		Edward Giles Eliza William	11 Dec 1839 1842 1845	Newark Mangungu Mangungu	
		? (daughter)	15 July 1833	Mangungu	
		? (daughter)	5 Oct 1834	Manungu	

PARENTS NAME	DATE MARRIED	NAME OF CHILD	DATE OF BIRTH	PLACE OF BIRTH	LATER CAREER
WHITLEY William (contd) WALLIS, James	16 April 1834	Mary Fletcher	29 Sep 1836	?	Died 17 April 1839
		John James	?		Married Rev. Wm. Fletcher. Died 11 December 1924.
		Elizabeth Reddick	23 Nov 1835	Te Morea	Died 7 May 1910.
		William Henry	29 Apr 1837	Tangiteroria	Married Rev. Geo. Brown (nephew of Thos Buddle) a missionary to Samoa and New Britain. Died 7 August 1923.
WOON, William	?	Sarah Lydia	3 Dec 1838	Tangiteroria	
		Thomas Jackson	6 Sep 1840	Nihinihi	Died 5 October 1862.
		James Waterhouse	18 May 1842	Nihinihi	Entered Ministry 1863. Died 2 August 1877.
		Robert Martin	25 Mar 1844	Nihinihi	Died 4 August 1919.
		Mary Harriet	20 May 1846	Nihinihi	Died 11 February 1928.
		Emily Rebecca	6 Apr 1849	Nihinihi	Died 6 July 1875.
		Jabez Bunting	9 Aug 1851	Nihinihi	Died 5 July 1869.
		William Garland	5 July 1831		Garland William? Estbd Taranaki Herald.
		Kitty	9 June 1833		
		Richard Watson	17 July 1834		

PARENTS NAME	DATE MARRIED	NAME OF CHILD	DATE OF BIRTH	PLACE OF BIRTH	LATER CAREER
WOON, William (contd)		Charles Wesley Edwin Turner James Garland	28 June 1835 3 Oct 1836 Jan? 1839		Died December 1835 Baptized 3 February 1839. Collector of H.M. Customs, Wanganui, Greymouth, Hokitika. Author of "Wanganui Old Settlers."
BULLER James	9 Aug 1835	James Martin Walter Lawry (11 children in all)	26 Aug 1836 9 Oct 1838 -----000-----	Mangungu Newark	Knighthd. Author of "Manual of the Birds of New Zealand." Died 1906

FROM GRAFTON TO THREE KINGS TO PAERATA



A history of Wesley College,
Auckland, New Zealand
from 1844 to 1982

by
E. W. Hames, M.A.

FROM GRAFTON TO THREE KINGS TO PAERATA



Smith Memorial Chapel

by
E. W. Hames, M.A.

This publication marks the 60th Anniversary of the relocation of the College
from Three Kings
to Paerata, South Auckland (28 August 1982)

Published by Wesley Historical Society (New Zealand) with the generous cooperation of the Wesley College Trust
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FOREWORD

July 1982

I feel deeply honoured that I should be asked to write a foreword to this up to date history of Wesley College written by the Rev. E. W. Hames commemorating 60 years since the College moved to its present site at Paerata. No one could be more qualified to write such a record than Mr Hames.

As I study the records of the past, I wonder how ever the College and the Trust survived the first 70 years of existence with its numerous set backs, both financial and through social changes during that period.

Now having retired as a member of the Trust Board, I feel that I can place on record this tribute to the Boards that throughout the last 138 years have contributed so much to the guidance and advancement of the College and all it stands for.

These stalwarts, both past and present, laboured with devotion, loyalty and faith for the work which they believed, voluntarily and without reward and it is with satisfaction that we are able to record the progress of the Trust and the fine record of the College in the values of leadership, for which the Trust was originally formed.

My memory goes back to the years 1915-16 when I used to walk with my father from Mt Albert to Three Kings to Prize Givings and other functions when the Rev. J. H. Simmonds was principal. I remember it was a long and weary walk home to Mt Albert, with my boots slung over my shoulder.

J. Stuart Caughey



The Rev. Thomas Buddle
First Principal, Wesleyan Native Institution

Editorial Note:

THE WESLEY COLLEGE TRUST BOARD 1911 TO 1981

In 1944 at the request of Mr J. Stanton, then Board Chairman the writer prepared a booklet to mark the centenary of the College. In this he had the assistance of people who have long since died, notably Dr C. H. Laws who was in residence at Three Kings as a theological student, Mr Josiah Lawry who was in touch from boyhood, the Misses Reid who had a long association with the place and the Rev. E. Te Tuhi who trained there. He was given access to early Board minutes. The Trust met the printing costs and the Wesley Historical Society saw to the distribution.

The booklet has long been out of print. Also since 1944 the school has developed in a manner that could not have been foreseen forty years ago. Though the Board reports to the Conference there are few Methodists even in Auckland who know much about it or are clear as to its functions and ethos.

It must be understood that the Trust assets are administered by a Board which was set up under the Methodist Charitable & Educational Trusts Act of 1911 and is governed by the provisions of that Act and its subsequent Amendments. A recent Amendment (1977) gave the Board power to enter into the Integration Agreement under which it now operates.

Wesley College is not a Pakeha School or a Maori School or a School for Pacific Islanders, but these three races are jointly represented and work and play together and come to understand each other for their mutual benefit. The pakeha supply the numbers without which a workable sized institution could not be maintained. Apart from a few specific scholarships, privately endowed, they pay their way, though the fees are low compared with those charged by independent schools. The non-European boys are subsidised from the rather slender remains of the original endowments and from legacies and scholarships and endowments which the school has attracted over the years.

The College is an outstanding institution serving an essential purpose and it deserves to be better known.

E.W. Hames

THE NEW ZEALAND WESLEYAN NATIVE EDUCATION TRUST

1844 — 1911

I

The FitzRoy Endowments

On October 7th 1844 Governor FitzRoy granted in trust to the Rev. Walter Lawry, Superintendent of the Wesleyan Mission in New Zealand, a block of six and three quarter acres of Auckland suburban land in perpetuity for the purpose of a Wesleyan Native Institution. This was the beginning of the endowment which is now vested in the Wesley College Board.

At this date the Mission had sixteen European agents employed in stations from Hokianga in the North to Waikouaiti in the South. The prestige of the Anglican and the Wesleyan Missions was at its height.

Evangelical missionary enterprise and education went hand in hand, on account both of its generally elevating effects and of the strong Protestant emphasis upon the value of the Bible. The Scriptures must be translated and printed, and the native peoples taught to read, that they might have access to the Written Word. So we find that as soon as our missionaries and their wives had some grasp of the language they began teaching the Maori people to read. By the 1840's the Maori had become fascinated by the mystery of print, and an attempt was made to maintain some elementary teaching in every village regularly visited by the missionaries. This could only be done with native assistance, and experienced workers realised that a supply of trained native agents must be a focal point of their efforts.

Walter Lawry had met FitzRoy in London. His application for assistance led to a grant of six and three quarter acres of land in Grafton Road, then "suburban land." Lawry wrote "The Governor has given us the most beautiful spot I have seen in land." He must have been thinking of the uninterrupted view over the harbour, fringed with pohutukawa. In April 1845 the Governor made a further grant of 192 acres at Three Kings on the same terms, i.e. "for the general purposes of the Wesleyan Native Institution." This property was at first intended to supply firewood and farm produce for the Institution but was destined to give a habitation and a name to the school for three quarters of a century.

On September 17th the Superintendent reported to London "we are now erecting a chapel, schoolhouse and bedrooms for the Native Institution here." Early in 1845 the building was formally opened by FitzRoy, who showed great interest in the project. The Principal reported that the buildings contain a schoolroom with two wings as bedrooms intended to accommodate sixteen students, with a dining room and other conveniences. The front is in the Gothic style of architecture, and the buildings, occupying an elevated spot, form a pleasing as well as useful object." Thomas Buddle the Principal was justly proud of the place particularly as the natives had assisted in its erection, but in spite of the "Gothic front" it must have been a primitive affair. Isaiah Lawry described it to the writer as "a couple of old shacks, unpainted." They stood just below the site of the Principal's house at Trinity College, where the contour of the land gave little shelter from the wind over the ridge.

At first only ten students were admitted, but at Lawry's urgent request the Mission Treasurers granted £200 p.a. which made it possible to cater for twenty men. The Government provided the land, the buildings were paid for by public subscription, and the salaries of the teachers and maintenance of the pupils came from the Mission Committee in Britain. The students were gathered from as far afield as Hokianga and Kawhia, being young men rather than boys, some of them married. One was a grandson of Tamati Waka Nene, who was supported from the Governor's

private purse, and another a son of Te Awaitaia the Waingaroa chief. Grey who succeeded FitzRoy in November 1845 was a frequent visitor to the school, and the admission of younger pupils was at his request. In 1948 the first buildings at Three Kings were in course of erection.

The Grafton Road venture prepared the way for the larger and more adequate building at Three Kings. After the school was moved the Grafton Road building was used intermittently in a variety of ways. At a later date part of the old schoolroom was attached to the Grafton Road Sunday School. The writer remembers remarking the peculiar gallery set across the rear of the Sunday School. It finally disappeared when the site was cleared in preparation for the erection of Trinity College.

II

The Grey Endowments

1850 — 1854

The move to Three Kings was desirable for practical reasons. For economy's sake the students must live off the land, and for this purpose a farm of nearly two hundred acres was obviously better than a suburban allotment, and it was further from the distractions of town. But the change of location also marked a development of policy through which the objects and activities of the school were greatly enlarged. It was undertaken with the encouragement and financial support of Governor Grey, and in return for these advantages the school was brought directly into line with his education scheme.

Sir George Grey, FitzRoy's successor, was anxious to introduce a general system of education among the Maori people as a necessary step towards their full co-partnership with the pakeha in the civilised life of the community. But neither the funds nor the teachers were available for the establishment of anything like a public school system as we understand it. The mission schools, however, were doing good work and enjoyed the confidence of the native race, so it was decided to subsidise the churches with grants of land and money which would enable them to expand their services.

In pursuit of this policy between 1846 and 1868 grants of land were made to the three Churches working among the Maori people, and over £27,000 was spent in providing buildings and encouraging farm operations, in paying the salaries of teachers and in capitation grants for the support of pupils. These subsidies were allotted according to the extent of the respective Missions, the Anglicans receiving about one half, the Wesleyans one third, and the Roman Catholics one sixth. (A. G. Butchers, *Young New Zealand*, p.59).

It is important to compare the later Deeds of Grant with those made by FitzRoy. The earlier grants were "for the general purposes of a Wesleyan Native Institution". In 1850 a large area of very poor land at Waikowhai was granted to the Institution to give access to fishing grounds on the Manukau, and further grants of potentially more valuable land at Mt Albert Road and Dominion Road were made at various dates from 1850 to 1854. These later grants provided that Maori or half-caste children or the children of inhabitants of islands in the Pacific Ocean being British subjects as well as orphan or destitute children of European parents were to be eligible for admission to the school on conditions determined by the controlling body. The co-education of the races with the object of the Europeanisation of the Maori people was a principal object of the Government, and grants to other denominations for similar schools were made in identical terms.

Then in 1859 on the initiative of the Maoris themselves considerable areas of Aotea and Kawhia were added to the Trust "for a school for the education of aboriginal natives and half-castes of New Zealand". The endowment therefore included lands given under three varying conditions, and at a later date it became necessary to clarify the position as was done by the Act of 1911.

III

Early Days at Three Kings

1848 — 1869

The property at Three Kings took its name from a group of volcanic cones which were a feature of the locality. Two of these cones have been defaced and nearly obliterated by scoria quarries, but the Great King which was part of the College property has survived. The property connected with Mt Eden Road by a comparatively narrow frontage on the northern side of the hill, and then widened to a block which included the whole western or south-western slope, the area now bounded by Landscape Road, Parau Street and Mount Albert Road. By a later grant this was extended down to Dominion Road. The land was fertile and in the early days it carried some attractive bush.

Sir George Grey himself laid the foundation stone of the first block of buildings at Three Kings on April 5th 1848. The official entry in the District Minutes of July in the same year reads: "Scoria buildings for a central Native School are in course of erection on the Institution land at the Three Kings about four miles distant comprising a Master's dwelling house, large school room and chapel, with dormitories and other conveniences for the children. The expense will be defrayed by funds provided by the local Government". The school buildings were built of the stone lying about the fields, roughly cemented together, and from entries in the District Accounts we learn that the builder was Henry White who had erected the High Street Wesleyan Chapel a short time before. The cost was nearly £1000. When the Government Housing Department took over the estate in 1939 the old buildings were beyond restoration and the ruins were removed, some stones being used in the construction of the memorial which now stands within a few yards of the early school site. Fortunately photographs exist and also water colours by Miss Gunson, which enable us to see the old place as it was. The house stood on the rise above the school, and it served the Principal until a better one was erected in a more sheltered position.

The school was moved from Grafton Road to Three Kings early in 1848, and in April of the same year the Rev. Alexander Reid arrived from England to take up his duty as Principal. He was a Scot who knew something of the principles and practice of agriculture, and had been trained as a teacher (as training went in those days). He came under the influence of Methodism, was ordained and appointed to this missionary school at the ends of the earth. He was one of the ablest ministers of the New Zealand Connexion in his day, and was a hard-working teacher. He married just before leaving England, and his wife gave invaluable aid to the school in the early years. Under their leadership it flourished in a way that was almost embarrassing. The building programme was continued with the erection of a large schoolroom in wood, 60 ft by 34 ft with the provision of a new house for the Principal and the addition of wings to the schoolroom, the necessary finance being found by the Government. In this work the Maori lads were employed, some of them becoming useful carpenters, under the direction of a tradesman employed by the Mission. This was a Mr Alfred Boon from Burslem, England, who had accompanied Walter Lawry on his voyage to New Zealand, and whose work with the Maori lads was highly regarded by Mr Reid.

The new building stood on rising ground not far below the Great King, looking westward. The exact site has been excavated to provide for the entrance of Fyvie Avenue to McCullough Avenue. Mr Reid's house was directly opposite, across a slight depression, open ground where the boys played. When the new dormitories were completed the school could accommodate 150 pupils. Girls were admitted under the special charge of Mrs Reid, who taught them to make and mend clothes, to wash and to cook. The men and boys cultivated the farm, milked the cows, gathered the boulders into stone walls and helped the builder with his work. It was a busy and happy colony.



The main building at Three Kings from a painting by Miss E. Gunson

The Mission paid the stipend of the Principal, but the Government grant provided some teaching assistance, and about £6 p.a. for each pupil to meet the cost of clothes, school requisites and such food as was not grown on the farm. The older men who were in training as teachers acted as monitors, and were given special instruction by the Principal.

But about the mid-fifties a change came over the school reflecting the altered temper of the Maori folk. The land troubles which led to the outbreak of the Taranaki war in 1860 were already agitating the people. Eruera Te Tuhi loved to describe as "the original custodians of this land". Feeling that they had been duped and robbed by the white man, the tribes became suspicious even of their friends. Missionary influence was waning. Within the school in early days at Three Kings the youths became insolent and unruly. It was found increasingly difficult to keep the boys and girls on the property together. Mrs Reid had a severe breakdown. In 1858 Mr Reid moved to the Waipa Mission Station, feeling that the declining roll did not justify his remaining at the school. The Board struggled on for a few years, but the number of native students continued to decline. Under an arrangement with the Provincial Government destitute children were accepted in an effort to keep the doors open at £10 per child per annum, but when the maintenance grant was halved the orphans were returned to the Receiving Officer and the Institution closed its doors.

The farm was leased and the small income derived from this and other properties was used in paying off debts and assisting small native schools still operating elsewhere.

IV

Wesley College Three Kings

1876 — 1922

Seven years later the Institution was re-opened under different conditions "for the more efficient training of Candidates for the ministry, both Native and European". The plan was to combine the income from two Trusts, neither of which was strong enough to do anything by itself. The Queen Street property lately occupied by Wesley College was now leased to the Education Board, and the Trustees had ready money in hand. They offered to apply the sum of approximately £900 to repairs and alterations immediately necessary at Three Kings, and to guarantee £125 p.a. towards the support of the Institution on its European side. The Auckland Circuit Quarterly Meeting offered £150 a year in consideration of the preaching services of Principal and students. The Native Education Trust was at this time drawing between £200 and £300 a year in rents from Grafton Road and Three Kings farm properties. It was considered that these sums combined would be sufficient to maintain the College. Accordingly Wesley College (Three Kings) Theological and Training Institution takes its place in the Conference Minutes of 1876. The name Wesley College was filched from the old school in Queen Street without any authority that the writer has discovered.

The list of Principals sounds as if the position was regarded as a suitable place for an old warrior to retire to before being officially superannuated: Thomas Buddle, W. J. Watkin and Alexander Reid. According to Dr Laws the theological training was beneath contempt. (He could be very critical). There was a visiting tutor to help with secular subjects. All one could say was that it was better than nothing. The European students helped in teaching the Maori lads. A few of the men concerned made their mark in later years. No girls were admitted. The Maori students occupied the dormitory above the schoolroom while the European students lived in the northern wing and the staff quarters were on the southern side. The old stone buildings were used as stable and farm sheds. The Trust grew a little stronger financially with the growth of the city, and teaching standards improved somewhat in the nineties.

In 1895 Prince Albert College began its short career on the site of the old Wesley College in Queen Street, and European students were moved there from Three Kings. In the same year Rev. J. H. Simmonds came into residence as Principal of the Maori school.

Simmonds was a competent energetic man with strong views which he could express in terse and pithy English. One judges that he could be more outspoken than tactful at times and did not suffer fools gladly, but he knew what he was doing. (As a young probationer he put up the cash, twenty pounds, which secured the section with a frontage on the main street in Hamilton which was later to prove so valuable.) He had been a missionary in Fiji for a term, and was more typically a teacher than a preacher. It is significant that he served as a member of the governing body of the Auckland University College.

During his reign of twenty-nine years at the school he formed and carried into effect the policy which led to the present school at Paerata. He had some knowledge of practical farming and was to become the acknowledged authority on Eucalypts in this country.

At Three Kings in 1895 the prospect was depressing. Of the College he said "Decay and disorder meet the eye in every direction". Buildings, implements and stock came in for scathing comment. "To attempt to carry on education in the midst of disorder must surely be to a large extent abortive . . . the first thing to be aimed at is to get the Institution out of debt, the second is to put it in good order, the third is to bring to it and educate scholastically and industrially the most capable and promising youths that can be induced to accept its benefit." To these objects he devoted himself for twenty-nine years.

Progress was very slow. This was partly due to the attitude of the Maori people, in whom,



The Rev. J. H. Simmonds
Principal when the College moved to Paerata

after the land troubles and the wars, hostility and suspicion were slowly replaced by apathy and a paralysing sense of helplessness. There were few signs as yet of the renaissance which was to bring new hope to the race. The decline in the Maori population was not arrested till the turn of the century. The other serious handicap was the poverty of the endowment. In the year 1900 the gross income of the Native Education Trust amounted to £870 and the net available to the school executive was £681. By 1910 this had reached £900, a pitiful sum on which to maintain a free residential school. There was little money for assistant teachers and none for proper equipment, while the buildings were falling to pieces. Nevertheless during the early years of this century the roll was maintained at 30 boys. The teaching was mainly of primary school standard, with a few more advanced students. The boys cared for the farm and garden, under supervision, and learned something of the use of tools. Special arrangements were made for promising lads to learn trades. Within its limits the school was happy and efficient and justified the labour put into it. Many Maori lads were helped to a useful life of leadership, and a few found their way through it to the Native Ministry.

About 1903 a scheme was inaugurated for providing new buildings. It was not taken up with any enthusiasm. The Church was poor and involved with other pressing problems. When Prince Albert College closed in 1906 the Connexion was bound to make proper provision for theological education its first priority in the field of education. With the delay came the realisation that it was unwise to put permanent buildings on the old site. Three Kings was no longer suitable for a demonstration farm, but with the growth of the city the estate was acquiring a potential value for building lots. Here at last was an opportunity to escape from a situation that was less than creditable to the Connexion.

Accordingly with the consent of Conference a Bill was promoted in the House of Representatives which became law under the title of the Methodist Charitable and Educational Trusts Act 1911. The Act provided for the setting up of the Wesley Training College Trust Board to take over the functions of the Native Education Trust and the Wesley College Executive Committee, and to administer the affairs of the Trust under the general control and supervision of the Conference. The purposes of the trust were declared to be "the support and upkeep of the said institution as an institution or school for the maintenance and education of:

- (a) Children and youth being descendants or the native or Maori race of New Zealand.
- (b) Orphan or needy children and youth of any other race being British subjects "provided that the selection of applicants for admission to the said institution and the term during which they may enjoy the benefits thereof shall be at the discretion of the Board; and provided also that moderate and reasonable fees may be charged and taken for maintenance and tuition in cases where there is ability on the part of parents or guardians to pay the same, the amount of such fees to be determined in each case by the Board".

(Readers must realise that during the first decade of the century secondary education in New Zealand had been thrown open to reasonably promising pupils in the same way that the University or the Technical Institute have been made available recently. If Wesley College was to have any future at all, it must match these new and expensive facilities.)

If by using its endowments wisely the College could be provided with a suitable farm and new buildings, then the Board might hope to attract enough paying pupils to carry the cost of staff and maintenance, and even provide scholarships in special cases. As Mr Simmonds wrote in 1922: "Hundreds of farmers are looking round for residential schools where they might place their boys for education and training at a cost within their means. The fees and charges at the ordinary boarding schools present to them an insuperable barrier. The College recently built and opened at Paerata is of a different type and offers them exactly what they need. The scheme of this College is to combine first class scholastic education with training in industry and especially in farm work. The endowment and scholarships make it possible at this College to bring the fee for a year's residence and tuition down to £50. This is about half the cost of similar benefits at an ordinary board school. For a limited number of boys to whom even £50 is impossible the way is open by bursaries and concessions".



Sir Peter Kenilorea
First Prime Minister of the Solomon Islands, a College Old Boy.

There have been many changes since 1922, both in the value of money and in the methods of education, but it would be difficult today to express the objects of the College more clearly. The emphasis on practical farm training is perhaps not as great as it was, though it is there. But the parents represent the ordinary sober hardworking New Zealand citizen, a cross-section of our average responsible folk who are willing to sacrifice to give their children a suitable start in life, and to apply the word 'elitism' to the institution, as was done recently, is completely off beam, as anyone mingling with the crowd at afternoon tea following the annual prizegiving would realise at once.

There is one sense only in which the school may properly be linked with the 'elite'. It was designed by FitRoy to produce leaders among the Maori people, which it did and does, and a good part of Grey's design included the same objective, as he showed by the interest he took in certain Maori lads of rank at the school.

Today Wesley College counts among its old boys the first Prime Ministers in two of the independent island groups of the South Pacific. Mr (now Sir) Peter Kenilorea of the Solomon Islands was at the College in the sixties, and Mr Toalipi Lauti of Tuvalu (formerly the Ellice Islands) in the forties. In addition there are numbers of civil servants and men occupying positions of leadership in Fiji, Tonga and Samoa who were educated at Wesley.

New Zealand has been well served by its education system as most of us have good reason to acknowledge. But in view of our increasingly bedevilled society as the 20th Century nears its end, it may be worth while quoting from a speaker at a Methodist boarding school in Devon, as reported in the Methodist Recorder recently.

"If I had to give one reason only for preserving the private sector of education . . . it would be this: that they do stand foursquare upon a vision whose splendour and depth the state no longer accepts, and that is the Christian faith.

Perhaps as the monasteries preserved some gleams of light through the sombre period of the Dark Ages, so we may contribute this as the dark waters of violence rise about us today. For, if this vision is rejected, it is hard to see what other rock there is on which to stand."

We note in passing that it was in July 1914 that Mr Simmonds chose the school motto: Fide, Litteris, Labore; and the crest shown on the cover.

The three crowns refer to the Three Kings, the historic and distinguished site of the school in its formative years.

The motto in English runs as Faith, or the Faith, reminding us that the school is a Christian foundation; Learning or scholarship; and Labour. Put into vulgar and secular terms it may be loosely expressed as a worthy goal, the 'know-how' to reduce this goal to a workable programme and the guts to carry it through.

It was just at this stage that Mr Leonard Knight was appointed Secretary to the Board, beginning a connection between the school and the firm that still carries his name which has lasted for almost sixty years. The Board has been very well served in this respect by Messrs Knight, G. C. B. Minogue and now N. L. Johnston.

After more than 70 years of checkered fortune the wooden building at Three Kings was pulled down and the home farm leased. Serviceable timber and iron from the old building was taken to Paerata and used for the erection of farm sheds. The only building that remained was the Principal's house and in 1934 this was destroyed by fire. The Great King which was part of the College property was later set aside by the Trust Board as a reserve and vested in the Crown and will thus be preserved to the neighbourhood for all time.

If any reader should wish to identify the site, the old school stood across the opening of Fyvie Avenue into McCullough Avenue. The Principal's house stood opposite across an open grassy area and the original scoria buildings were a few yards further south. Their site is now marked by a memorial stone put up by the Housing Department in 1940.

WESLEY COLLEGE PAERATA

V

The Difficult Years

1922 — 1944

Great care was taken over the selection of a successor to Mr Simmonds. The Board expected to find a suitable candidate in New Zealand, a man qualified both as a teacher and as an agriculturalist, but they were disappointed, so they turned to Australia. Mr R. C. Clark, M.A., Dip. Ed. was selected, the appointment to take effect from the beginning of 1924.

Mr Clark served the College with energy and with marked ability for over twenty years. The Board was hampered by debt. The farm had been run down and needed a lot of work and a lot of money to bring it to full production. As to the endowments, the problem was to realise on them. Their value was potential rather than actual, though from time to time sections were sold in Mt Eden, but mainly on terms rather than for cash. But both the school staff and the Board faced the situation with faith and courage.

One of the first things Clark did was to apply to have the school registered as a Secondary School. The roll was soon completed at 40, the maximum that could be accommodated until the building was completed. With a view to the minimum teaching staff required this was quite uneconomic. There was urgent need of a library and a laboratory. All sorts of things were needed to put the farm on a revenue-producing basis, but that was expected.

The school grew steadily year by year. In 1925 the roll reached 60 to 70, with applicants turned down. They had to provide some makeshift dormitory space. It was absolutely necessary to complete the school block, and to add another staff house. These extensions were completed at a cost of £11,150. Electric light was installed. A deputation from the Home Mission Department which held £2,000 in trust for the education of Maori girls asked the Board to consider accepting girls for training, but the request had to be declined. (It is to be noted that girls as well as boys are eligible for benefits under the Grey endowments.)

The Board was now organising itself for the necessary closer attention to its increased responsibilities. Mr H.P. Caughey took over the Chair, and Mr S.J. Ambury undertook to assist the Principal in supervising the farm. Standing committees were appointed to cover Finance, Property and College business.

By 1926 there were 105 pupils in residence plus 2 farm cadets. It was in that year that Mrs Marianne Smith offered to erect at her own expense an isolation hospital as a tribute to her nephew W. H. Caughey who lost his life in the Great War.

Next year there were 120 boarders including 31 Maori and Pacific Island boys. It was in this year that Mrs Smith offered to erect a chapel in memory of her late husband, to cost approx. £6,000. An Old Boys' Association was formed. The Board set about roading the remainder of the Three Kings property. This was to prove an expensive business in view of the rocky nature of the area. It was in connection with this development that the Great King was set aside as a Park Reserve. It was described as "the only 'Mount' in Auckland not scarred by quarrying operations".

The following year both the Board Chairman and his father A. C. Caughey died. The latter had been associated with the school for many years. The Rev E. Drake took over the Chair. There was a full complement of Maori and Island boys. The 29 acre Dominion Road block was subdivided and put on the market. But the demand for sections was poor, and sections sold on terms were coming back on the Board's hands. The country was running into the depression.

In 1930 for the first time since the move to Paerata the roll declined. There were only ninety-old pupils. The suburban land was not bringing in enough to meet the interest bill.

It was under these depressing circumstances that Joseph Stanton became Chairman of the Board. The roll dropped to under 60 and the school lost £3,222 on one year's working. But by 1933 the budget almost balanced. An appeal was made to various Connexional Trusts, and one way and another they turned the corner. Farm prices were looking up. Britain was beginning to rearm. The roll began to grow slowly. By 1937 residential sections were selling again. The Government was seeking land for housing development. The roll recovered to 89.

At Paerata the Board was able to spend more freely. Farm cottages went up. In 1940 the remainder of the Three Kings and Dominion Road properties were sold, and liabilities correspondingly reduced. In consultation with the Housing Department it proved impossible to restore the original buildings at Three Kings, but a memorial cairn was built. In 1941 the sale of the inner area of the Grafton block to Trinity College for recreation development (land now occupied by the University Hostel) further reduced the debt. The roll at Paerata was full again.

At this stage property at Mt Wellington willed to the Board by Maurice Harding became available. Mr Clark elected to go to the large house (Mr Harding's residence) there in charge of a group of younger boys which would act as a feeder to the roll at Paerata, while still supervising the college farm. A sum of £950 was spent adapting the Mt Wellington buildings to the purpose. Mr E. M. Marshall who had been appointed first assistant master at the college carried on there, and was to take over as Head in 1942. He contracted meningitis in November 1941; the Japs attacked Pearl Harbour on December 17th; a unit of the New Zealand Forces occupied the College buildings in December and January, "digging fox-holes all over the place"; Marshall was able to take charge of the school when it reopened on February 17th 1942, with Clark remaining at Mt Wellington. In August 1942 the Americans took over the property: "180 nurses and some 600 men camped in huts all over the place". A few senior boys stayed on with Marshall at Paerata to maintain the farm, while Clarke had over 20 young boys in the preparatory school. The College as such was actually closed during 1943. In January 1944 it re-opened, catering for Forms 1 to 6. (Exact sequence supplied by Mr Marshall).

Before going on to survey the growth of the College in more prosperous days we might pause to take stock. The school had survived twenty years of severe financial stringency, due mainly to the depression. It had lost almost all of the original FitzRoy endowments, and most of the Grey ones. For a year or so the position seemed almost hopeless. Was it worth all the effort? Surprisingly the answer is yes, and that not only in the long term. Listen to some witnesses.

In the Collegian Vol. 55 issued in 1980 three old boys of the institution give us glimpses of an earlier day:

Rev G. I. Laurenson speaks of work on the farm as a cadet while studying as a candidate for the ministry, 1923. Another cadet was N. W. Gilling, afterwards distinguished as a teacher. The Senior Boy was Keith Henderson, son of a Methodist minister, who was to marry Sylvia Ashton Warner, the writer. He had a very useful career in the Native School System. Mr Laurenson speaks of the influence of the school as a working farm unit, where study and practical farm work were fully integrated and meaningful.

Mr J. Beever . . . late twenties. He describes the spartan life at the school in those days, hard work and not too much to eat. But he concludes that they must have been well taught. All five of his teachers in 1929 later had distinguished careers (including O. E. Burton). All but Burton became principals of important schools.

Mr H. M. Denton (1927-1928) now Chairman of the Board. He also speaks of the integrated work and study of the College day, when the lads took turns at various jobs, helping a small farm staff to run 600 acres with sheep, cattle, pigs, poultry, etc. and doing domestic chores as well. This was not a school of privilege, but it worked, and turned out successful and devoted men, good citizens.



Mr J. B. McDougall, F.D., B.Agr.Sc., Dip. Tchg., appointed Principal 1974.

town milk supply. The Board's architects were asked to prepare plans for a suggested ultimate development to 350 boarders. (This provided the "Golden Book" a long term scheme plan which is still interesting to look back upon.) The normal class size was fixed at 22 pupils.

1969 was a year of great activity. Boarding fees were increased by 10% to meet constantly rising costs. The school continued to receive most favourable reports from the Department of Education Inspectors. In 1970 Form Seven had a roll of 15. The school was putting further emphasis on teaching the Maori language. There were 223 boarders and 29 day boys.

1971 saw a steep rise in teachers' salaries in State Schools, which of course had to be matched by Private Schools. The roll was much the same, with a wide range of Island lads. The Rev. W. Chessum Mus.B., Dip. Tchng. was designated to succeed Ian McKenzie as Chaplain in 1973. His musical ability was to prove a great asset. Mr. F. L. Hames retired from the Chair of the Property and Finance Committee after fifteen years in that position. His last service in that connection was to promote the further Amendment to the Act of 1911 allowing the Board wider powers of investment. Mr Harold Denton took his place.

By 1972 the rate of inflation was beginning to accelerate, the State was setting the pace in expenditure on education, and it was difficult for private institutions to keep up. The school's holistic record was excellent, but the problem was to meet the bills. For example a bigger roll made it necessary to spend a lot of money in sewage disposal.

It was in 1972 that Mr Stuart Caughey retired from the office of Chairman of the Board. He had given 18 years to the task and was an ideal Chairman. The Board owes a great deal to the Caughey family as it does to Mrs M. Caughey Smith-Preston.

Mr W. E. Donnelly was appointed to succeed him, but during his absence overseas Mr Denton deputised for him. This year the roll slipped a little. With inflation as it was, the Board had no option but to set the fees at a level which tended to close the school to the very class of people it was meant to serve.

In 1973 the same tendencies continued. The freeholding of sections in the Waikowhai Park estate enabled the Board to purchase three commercial properties as an alternative form of investment. Grants and scholarships amounted to \$20,000.00. Mr Tauroa resigned on appointment to the new Tuakau High School.

In 1974 Mr J. B. McDougall F.D. B.Agr.Sc. took over as Head of the College. The income is increasing but all the gain was absorbed by higher costs. The school needed a minimum roll of 250 boys to pay its way, but this year the number fell to 207. The farmers were feeling the pinch. It was during this year that the chapel was enlarged and re-dedicated, the necessary funds being privately donated. Plans were made of course, for Mr Donnelly's death. Mr Harold Denton succeeded to the Chair. During the year the school celebrated the jubilee of its registration as a Secondary School and the 150th year since its foundation.

In 1975 the roll grew to 283, and the Board was encouraged to plan ahead for a better standard of accommodation for a roll of 350 which was considered ideal for the type of school envisaged. This involved adding a new residential block to allow for 35 beds and better facilities for senior pupils. Plans were also made for a new technical block.

For some time the Board had been urging the Government to be more generous in its aid to Maori pupils at the College. Te Aho College in Hawkes Bay and St Stephens near Auckland had been very liberally treated. But the answer of course was that these schools were almost completely Maori.

The following year the roll climbed to 308, including 50 day boys. The non European roll reached 10.75 of these Maori. The Gibson Trust in Taranaki became involved in supporting Wesley, but escalating costs led inevitably to further increases in fees. It was at this crisis point that the Private Schools Conditional Integration Act 1975 came under serious consideration. At the end of the year the Conference authorised the Board to enter into an agreement with the Crown and gave authority for the necessary changes and adaptations, including a change in the name of the Board to its modern form of The Wesley College Trust Board (which has been anticipated throughout for the sake of simplicity.)



Integration, 1977.

The Minister of Education (the Hon. L. W. Gandar), who signed the Integration Agreement, arriving to open the new Technical Block.

The integration of the College into the State system involved considerable capital expense, although the burden of the teachers' salaries and the upkeep of school buildings (as distinct from hostel buildings) was lifted. The Education Department required some up-grading of the existing premises together with a sealed access road to the new complex, the cost being some three hundred thousand dollars. Provision is made for these costs to be recovered progressively from parents through "attendance dues".

The Church needs to be reminded very clearly that under integration the Trust still owns all the property and buildings (including the classrooms). But it is relieved of the maintenance of the school buildings. However, if and when they need to be replaced the capital cost of doing so will fall on the Trust. Simply, the State pays the teachers and provides upkeep on the classrooms.

In 1977 the income from the farm and other properties was buoyant and the school flourished. The Board found no difficulty working in harmony with the new Board of Governors on which it is well represented, while it retained full control of the hostel and the life of the place outside school hours. As Mr McDougall's report says:

"1977 has marked the start of a new era for Wesley College as the first private school to integrate under the Conditional Integration Act. The decision has been very worthwhile. The special character of the school has not changed, religious teaching and observances have continued as

efore, the financial burden faced by many parents has been eased, the Staff's future is more assured, and there is a general feeling of new found confidence and well-being"

The report for 1979 showed a stable roll of 275 pupils made up of 220 boarders and 55 day boys. In spite of escalating costs the school was able to absorb a small hostel loss and keep fees at a reasonable level. Over thirty-three thousand dollars was provided in specific beneficiary assistance.

Mr Minogue who had served the Board as a most efficient Secretary for over 24 years now retired. His place was taken by Mr N.L. Johnston of the same firm. By a supplementary integration agreement the Board was given power to expand the roll from 275 to a maximum of 305 as envisaged in the original agreement.

It was in February 1979 that Mr J. Stuart Caughey laid the foundation stone of Caughey Hall, the latest hostel to be erected, with needs of senior boys especially in mind. A special service was held in the chapel to mark the 50th Anniversary of its opening and to recognise the part played by the Caughey family over a couple of generations in the development of the Trust and the College.

At this stage it seems appropriate to pause a moment to acknowledge the many benefactors who have supported Wesley over the years. The names of Houses and special scholarship funds donated recognise families such as Ambury, Winstone, Caughey, etc which have been consistent support.

The College also acknowledges the loyalty of the Old boys who have made many gifts, including the entrance way at the old eastern gate, the grand piano in the assembly hall, furniture for the library, T.V. and Stereo equipment, etc. All these gifts signify loyalty and goodwill.

It was in 1979 that Mr and Mrs McDougall enjoyed three months travel through the United States, Britain, Europe and the Far East under the terms of a Woolf Fisher Education Endowment Fellowship. The Principal's report on his return was described in flattering terms by the Governors and has proved valuable to the Board. One section likely to bring results before long is the recommendation to provide for a number of girls in the senior forms. The Conference of 1980 has already approved.

Early in 1980 the College was honoured by a visit from Their Excellencies the Governor-General Sir Keith Holyoake and Lady Norma Holyoake to open Caughey Hall, the extension planned specially for senior boys and to raise the boarding capacity to the total of 305 authorised by the Integration Agreement. This number was made up of 184 European stock, 91 Maori and 30 Pacific Islanders. The hall was so planned that lads whose next step would be into the adult world return hospitality they had received from Girls' schools.

To quote the Department of Education Inspectors' Report, April 1980: "The first complete inspection carried out since the College was integrated took place in April. The 305 boys are taught to be honest and to love and care for others, and are given a Christian framework with emphasis being placed on the boys' understanding of the beliefs, traditions and way of life of their races The students work diligently together, and the end results are shown by the bearing of the boys, their scholastic and sporting achievements and the laudable records of ex pupils. This reflected great credit on the leadership of the Principal, the industry of the staff and the management of the Board of Governors and the Trust."

It is appropriate here to express the gratitude of the Boards for the loyalty and devotion of the teaching staff and indeed of all responsible servants of the College. The teachers are proud of the school, identify with it and do not hesitate to go the second mile. The institution is an integrated unit, sharing in common ideals, each department proud to contribute its own particular skills.

It was in 1980 that the Board was informed of the provision of the Sherwood Trust under which (subject to a life interest) Wesley College is to receive a very substantial addition to its endowment funds. The donor Mr T. L. Hames, now deceased, had been a valued and generous member of the Trust for many years.



The Governor General, Sir Keith Holyoake, opening Cairngrey Hall, early in 1980

It seems fitting to end this booklet with some extracts from a report prepared by the Principal setting out the present philosophy of education at Wesley College:

"Wesley College is a Christian, multicultural boarding school for students in Form 1 to Form 7 with special provisions for Maoris, sons of Pacific Islanders and Europeans with social needs.

Christian

"I believe honesty, love and concern for others are the essential elements in our training. The chapel and its Christian message must be the focal point of College life. It is essential that our assemblies be held in the chapel as a starting point to the day. Irrespective of creed we recognise the chapel as God's House. The chapel teaching must provide the solidarity and security for all our lives. It should not be used as a place where boys are preached at. Too many of our visiting preachers do not appreciate this point of view. The chapel should be a serene but happy place where students go for spiritual satisfaction and guidance. Our Faith and Life course must prepare boys for life and to this end it is not just a Bible study scheme. Visiting specialists in marriage guidance, drugs, alcohol, social responsibilities etc. are essential to the course.

Multi-racial

"The special provisions of our Act are fundamental to the life of the College. Understanding other races' beliefs, traditions and ways of life are important. Each race must be taught to be proud of their own background, to learn their traditions, and to be dignified in the concept of

s racial ancestry. I do not believe that N.Z. Europeans should be trying to assimilate other races. Inclusionism suggests bicultural development, working side by side, accepting the best aspects of what each race has to offer. We must uphold "te mana Maori motuhake", i.e. the spiritual power, dignity and integrity of all the races at the College. To this end we must have Maori teachers knowledgeable in all the aspects of Maoritanga who take all classes for Maori studies and also give opportunities for students from Tonga, Fiji, Samoa etc. to teach us all about their way of life.

Boarding

"This is a very demanding method of education. All staff must act 'in loco parentis' for 24 hours of the day. Many of our boys are orphans, the sons of solo parents, or from broken homes, who require special care and understanding. Our boys also come from many socio-economic backgrounds, which has advantages for students to learn to live with others from widely different home circumstances. However, all must be treated as equals. Teachers and domestic staff must have special talents to work in this boarding school environment, and the selection of staff with tolerance and understanding is more important than those with only academic abilities.

Academic Education

"Each boy must be given the opportunity to develop his individual talents to the full. For long success at University Entrance or School Certificate has been the only measure of educational progress. This is a suitable goal for the intelligent, but many of our students are of below average I.Q. or have language and subject disabilities. We must continue to offer special help in remedial reading, corrective maths, etc. and develop stronger courses in Technical subjects and Art and Craft.

Music, Drama, Art

"To make the complete person I believe boys should be exposed to the Arts. Music is strong at the College and gives satisfaction to all who take part. The singing in chapel always receives favourable comment from visitors, while our inter-House choral competitions have been of a high standard. . . . Drama in the school is being fostered. Excursions to see plays in Auckland are planned, while more groups will be encouraged to visit the school. The introduction of a full-time teacher of Art and Craft in 1977 has been beneficial. I hope with an increased roll we can expand this department and appoint a full time teacher, particularly one versed in Polynesian crafts.

Agriculture

"Our College has always taught agriculture and must continue in the future. Usually the boys from farms have special qualities of solidarity of character and industry which influence other students. We are not endeavouring to teach boys to farm, but aim to give them a basic scientific understanding of the modern farming process. Practical farm work must not dominate the syllabus. The intention is to give students an insight into the scientific possibilities of up to date methods so that when they return to the land they will be encouraged to read the agricultural literature, to experiment, to seek specialist advice, and thus to improve their methods of production.

Sport and Extracurricular Activities

"All boys should have the chance to take part in a wide range of activities. Several overseas students at Wesley have commented that the chance to try different sports was one of the most satisfying aspects of their new life at College. It is also important that boarders be kept busy in their spare time while learning enjoyable skills which will benefit their leisure when they leave school.

Discipline and Preparation for Later Life

"Discipline is an integral part of an ordered society. I believe discipline at Wesley should be progressive up through the school. Guidelines for behaviour must be clearly stated and self discipline instilled in the junior school. As the students mature, co-operation based on trust and loss of privilege is the aim. Seniors are permitted leave on Friday nights provided they have maintained satisfactory standards during the preceding week. On only two occasions in the last four years have boys let us down on this trust basis. Hours to bed etc. are eased as the students progress

Wesley College
Paerata, Auckland, New Zealand

A Methodist church of New Zealand, boarding school for boys, under the direction of the Wesley College Trust Board and the College Board of Governors.

Established 1844, Integrated 1977

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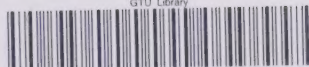
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